



THE WOMEN'S INTERNATIONAL QUARTERLY.

Vol. 9

October, 1919

No. 1

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PRICE 2/- per annum, post free.

**Published by The World's Young Women's Christian Association,
22, York Place, Baker Street, London, W. 1.**



THE WOMEN'S INTERNATIONAL QUARTERLY.

OCTOBER, 1919.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

Progress in the Women's Movement denoted by the Peace Treaty.

Mrs. Oliver Strachey.

THE rapid progress of the women's movement in all parts of the world since August, 1914, is one of the most amazing by-products of the war. It is shown by the wave of women's suffrage which has swept, and is still sweeping, across Europe and America, and which is beginning to assume real proportions in Africa and Asia. It is shown by the new economic position of women all over the world, by the demand for their work and their counsel, and, most of all, by the new energy and independence felt by women themselves, of their steadily increasing demand for more education and wider and freer opportunities.

NOTE:—This periodical is published by the Committee of the World's Young Women's Christian Association, but that Committee does not hold itself responsible for views which may be expressed by individual writers on matters outside the Association.

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All this, which is growing at a rapid pace within each country, sees its reflection in the international frame-work which is being built up to regulate the world of the future, and this reflection, which is the footing gained by women in the hope of the future, is an earnest of the reality and the permanence of the victories that have been won.

The story of the inclusion of the provision relating to the position of women in the Peace Treaty is an interesting one, and very significant. The negotiations for peace, which extended over a very long period, were carried on in Paris, and early in 1919 a preliminary conference was held there of representatives of the women's suffrage societies in the allied countries. This conference, which was called by the French women, was representative of France, Belgium, Great Britain, Italy, and the United States. Its primary purpose was to see whether something could not be done to secure the extension of women's suffrage to all the countries becoming parties to the Peace Treaty, and to secure the inclusion of women, if this was possible, in the various committees and commissions appointed by the Peace Congress itself.

The first work of the women who met in conference—among whom Mrs. Henry Fawcett was the acknowledged leader—was to interview the Plenipotentiaries of all the Powers assembled there, to seek their help and co-operation in the task. President Wilson, the first to be seen, showed himself to be a convinced supporter of women's enfranchisement. He not only promised to do, as he was already doing, his utmost to secure the granting of women's suffrage in his own country, but he also threw out the suggestion that some permanent international organization of women might be set up to assist and advise the League of Nations in those matters which affect women differently from men.

It very quickly became clear that the question of women's suffrage was regarded on all sides as one that was domestic to each country, and the only step that would be taken by the Peace Congress itself in the matter was to secure that in any plebiscite or referendum carried out under the terms of the Peace Treaty the votes of women should be counted. This was subsequently included in the terms, and stands an accomplished fact, a signpost to all countries of the only true method of ascertaining the real views of "the people." The Women's Conference, how-

ever, did not cease its labours because it was impossible to secure women's suffrage for the whole world at one stroke. On the contrary they were redoubled, and the inter-allied delegation waited upon all the Plenipotentiaries in turn, meeting everywhere with the greatest sympathy and help.

M. Venizelos, the great Greek statesman, promised to help any feminist cause that should show itself among the women of Greece, and to "be a father to the movement."

M. Clemenceau, though no feminist himself, readily admitted the new claims and the new powers of women, and undertook to promote the granting of municipal suffrage to French women without delay. He further promised to secure that the women's organizations should have the opportunity of appearing before the different commissions of the Peace Congress and of laying their views before them.

He was as good as his word, and some time later this opportunity was taken advantage of to the full. Meanwhile, however, the delegation waited upon the other Plenipotentiaries. The Belgians and Italians all agreed that the suffrage cause was making rapid strides in their own countries, and that the result was nothing but good. The Czecho Slovaks, the Serbians and many of the other smaller countries all admitted the great importance of the subject, and it was interesting to find how almost uniformly the representative men, chosen for this most important mission, were themselves personally supporters of the women's cause.

After the representatives of the Powers had all been seen, a certain time elapsed before the hearings before the Commissions took place, and during this interval the suffrage delegations were strengthened by the co-operation of representatives on the National Councils of Women in some of the Allied countries. Study groups were set up by the French societies to consider the international aspects of such questions as hygiene, education, the white slave traffic, the laws of nationality, marriage and guardianship of children and other similar questions relating to the position of women. In these study groups resolutions were formulated and preparations made for the hearings before the commissions.

The women's joint delegation was heard first by the Labour Commission, before whom it urged the need of

preventing child labour, and the extreme importance of the representation of working women in all bodies regulating the labour of women workers. It urged also the importance of periods of rest for working women before and after the time of childbirth, but called attention to the fact that this period of rest was only a period of starvation if some other means of support (whether by contribution, insurance or by state aid) were not forthcoming at that time. Following this the delegation was heard by the League of Nations Commission. This Commission accepted an amendment to the draft Covenant stating in explicit terms that women would be eligible equally with men to any post under the League, whether as representatives of the Powers included in the League, as members of any of the governing bodies of the League, secretaries or advisers on technical subjects to any of the delegations, or to any of the posts and appointments under the League itself. By this clause, which opens to women the chance of serving their own countries and their whole generation to the best of their abilities, a great and magnificent advance is made. Upon the future of the League of Nations depends the future of civilization. By this great charter the right and the duty of women to take their share in the development of the world has been acknowledged and established, and the importance of this fact can hardly be over-estimated.

The Charter of the League of Nations, in addition to providing for the regulation of disputes between nations, whether they be territorial or economic disputes, provides also for the establishment of a permanent International Labour Bureau as part of the machinery of the League, and it makes provision for the establishment from time to time of other similar bureaux to deal with special problems.

The next special problem, after labour, which appears to be under consideration is that of the position of women, and it is more than likely that when the Headquarters of the League are opened at Geneva a Women's Bureau will be there established as one of the integral parts of the organization. Should this take place, the connection between this official bureau and the existing organizations of women both national and international, will need careful consideration and adjustment, so that all the societies for special objects, while retaining their own independence,

shall secure the maximum co-operation and advantage from the machinery of the League.

In France, Great Britain and the United States this problem is already under consideration, and it is likely that really satisfactory machinery may be set up by which the special interests and special experience of women may be made readily available for all international affairs affecting them.

Among these, the position of the women in uncivilized and partly civilized countries stands perhaps first. There are parts of the world to-day in which the sale and barter of women both in marriage and even into regular slavery is still the custom, and it will be one of the great trusts of the League of Nations to secure that in the countries over which they assume mandatory powers barbarous customs such as these are eradicated. The sale and barter of women, which finds a slightly more subtle form in the white slave traffic, must be dealt with not only in uncivilized but in civilized countries also, and the effective organization of women's opinion through the League of Nations will undoubtedly hasten this work. The progress of legal, judicial and economic equality of men and women will undoubtedly be hastened by effective international effort, and the result of the inclusion of women in the machinery of the Peace Treaty and of the resulting League of Nations should be an acceleration of the rate of progress of the women's movement that will lead to results as far-reaching for social peace and domestic contentment as any that the establishment of a lasting peace will secure.

This great end, however, will only be attained if the women of all the countries concerned do their part to the full: if they follow, understand and take up their new social responsibilities, and if they take advantage, as they seem ready and eager to do, of the great opportunities that this first year of peace is opening before them.

In Constantinople during the War.

Elizabeth Dodge Huntington.

IT was a curious and interesting experience to live in an enemy country during the war, almost entirely cut off from outside news, except the Turkish and German *communiqués*, in which one had to read between the lines for true war news.

Constantinople is a most cosmopolitan city, the meeting-place of the East and the West, a curious mixture of ancient and modern civilization. Its population of over one million includes a majority of Moslems, but also a large number of Greeks, Armenians and Jews, besides many Europeans of all nations and people of mixed nationality. These characteristics seemed to be accentuated during the war. The Committee of Union and Progress Government was pre-mediæval in the hands of the selfish, unscrupulous triumvirate, Talaat, Enver, and Djemal Pashas. The city was full of German officers and their families, eating in the restaurants, dashing through the streets in automobiles, and giving a sense of gaiety to an otherwise sad city. There were Turkish and German soldiers billeted everywhere in barracks and houses, and sometimes one would see a number of British, Russian, Roumanian or Servian prisoners marching under guard.

Selfish men connected with the Government and others profiteered so frightfully with food prices, that while they made sudden and enormous fortunes, and spent money freely for fine clothes, entertainments and many luxuries, the great mass of people were almost starving. Djavid Bey, Minister of Finance, said publicly in 1918 that the cost of living had increased over nineteen hundred per cent. during the war. As there was no commerce, the shops soon had little left to sell except local food, and that was so expensive that the poor could only look at it. They were given a small portion of card bread of poor quality each day at low cost, and they could buy very little besides. Even those well-to-do before the war had to sell almost all they possessed for daily bread, and later they begged, borrowed, or grew ill from want. Most of the

poor became more and more ragged, dirty and emaciated as the war dragged on. It is a wonder that they lived at all, and that the prevalent diseases such as typhus, cholera, influenza, and dysentery did not attain very large proportions, owing to the lack of doctors and nurses, soap, medicine, food, water and clean clothing.

Added to high prices were the evils of military service. Enver Pasha boasted that he created a larger army at less cost than in any other country at war. He underpaid the poor soldiers, who had to drill, dig trenches and march all day with insufficient clothing, and with no food but a small loaf of very poor war bread and a little watery soup. Their pay, sent to their families, was thirty piastres a month for each member, and, if it reached them at all, it was enough to buy two loaves of bread. As soon as a man died this pittance stopped, and the Government did nothing for the widow and orphans. Because of their treatment thousands of soldiers grew ill and died. As they hated the army many had spent all their savings to pay the *bedell*, which gave them exemption for a while; but soon they had to pay another *bedell*, bribe the police, or become soldiers.

Consequently the women were left destitute. Many did a little washing or sewing, others worked in a tobacco or army uniform factory, and some were telephone, shop or office workers or street cleaners. There was not nearly enough work however, as business was at a standstill. Most pitiful was the condition of women and children deported by the government from their villages on the Black Sea and the Marmora, and living in the streets of Constantinople as beggars without homes. Many people found the easiest way to live was to make their children beg, so the babies even would sit all day on the cold, dirty sidewalk, miserable enough to win pity and piastres from passers by.

In spite of all this misery, there was a more cheerful side to our wartime life. As in other countries, people of all races worked to relieve the suffering. Leading Germans ran or helped soup kitchens which fed thousands of all nationalities. The Turkish Red Crescent also ran six soup kitchens efficiently throughout the war, feeding thirty thousand daily. The Greeks had twelve or more kitchens, the Americans and others also had a number, but the cost

of running them was tremendous, as only Germans and Turks could secure food at moderate prices.

The few British and French residents, as belligerents, were never safe under such an arbitrary government, and many of their men were exiled to the interior or imprisoned for a while. We Americans were free as our country was not at war with Turkey. We had broken relations however, and we did not dare organize anything new, as the government pried into everything, and often objected. We were able quietly to help the poor, and to give them work such as weaving, sewing, spinning and knitting. Providentially and unexpectedly we were allowed to continue our educational work in the city. Robert College for boys, Constantinople College for girls, with five hundred students each of many nationalities, and Gedik Pasha School. The people put much confidence in these American institutions, and even poor, ignorant parents sacrificed all they could to give their children a good education. Many of the other schools were closed during the war, and it meant a great deal for the future that we could continue teaching these students Christian principles of honesty, truth and service, combined with a modern education, in a land reduced by war, suffering and misgovernment to a fearful state of lying, stealing and immorality both in business and in social life. Our students have not disappointed us, but have been doing much relief work through their college Christian Associations, and have been living up to their ideals in many ways.

Due to the horrible deportations and massacres of Armenians and Greeks in 1915, there were thousands of destitute homeless women and children in Asia Minor, infinitely more needy than those in the capital. To relieve this suffering, an American Committee was organized in Constantinople to receive funds from the Committee for Armenian and Syrian Relief in the United States, and to send this money to various interior places where a few lonely missionaries were still conducting orphanages and hospitals, and giving food to the starving people. One of the most thrilling and heroic pages of war history might be written about these devoted men and women, constantly in danger from the hostile government, from typhus, or lack of food, with the ever present strain of seeing masses of suffering humanity, very few of whom they could save.

Over twenty of these American missionaries died during the war while at their work of mercy.

One of these was Miss Frances B. Gage, formerly a missionary, then the first national secretary of the Young Women's Christian Association for Turkey. Just before the war she made a helpful tour of all the Christian Associations in Asia Minor and Syria, mostly in mission schools. She was at Marsovan when deportations began, and by her tact, courage and perseverance, she and Miss Willard were able to follow seventy-five girls of their mission school, who were taken by the Turks because they were true to their Christian faith, and to secure their liberty and return. Miss Gage spent the winter of 1915-1916 in Constantinople, where she gave much help and inspiration to the Student Christian Association in Constantinople College, organizing the first conference ever held there. She started a club, not daring to call it an association, among the young Greek and Armenian teachers of Gedik Pasha School and their friends. She also gave out needlework to over two hundred girls with no other means of support. She was the friend and helper of the young women in all these groups, and they were disappointed when in the summer of 1916 she felt she must return to help the women refugees in Marsovan. She worked to the limit of her strength, until finally, after winning the gratitude of the people and the confidence of the Turkish authorities, she died in July, 1917. Her friends continued her work in Constantinople. The college association kept up its regular activities, did good philanthropic work, and held Conferences in 1918 and 1919. Her club at Gedik Pasha studied Miss Wilson's "Fifty Years of Association Work," preparing for a Young Women's Christian Association in the city. The needlework was continued to help needy women.

At last the Armistice was signed. The Germans departed, the British, French, Greek and Italian armies and navies came in and took possession amidst the rejoicing of most of the population. The embargo was not raised for several months, however, and during last winter prices still soared; there was a great deal of illness, and people had long ago sold their belongings and were more destitute than ever. However, the war was over, and this gave them hope that they would be freed from the Turkish yoke, and that living would be easier.

Hundreds of poor Armenian exiles, who had been through the most fearful experiences, now tried to return to their villages during winter weather. After hard journeys, many arrived to find their homes destroyed or occupied by Moslems. Although many perished, others, with true Armenian initiative, managed to live somehow or to come to Constantinople, thinking that was a safe place. There was no place for them in the crowded city, but the Armenians there, having been spared by the Government, now came nobly to the rescue. Led by graduates of mission colleges and others, they organized efficiently and unitedly, providing shelter and food for nineteen hundred refugees at a time. When they found it was safe, they would send these people to their old homes, making room for more. They also started many orphanages, and soon took care of over two thousand war orphans released by the British authorities from Turkish orphanages or brought from life in the streets of interior cities. With the necessities of life, such as beds, clothes and food, at exorbitant prices, it seemed like a miracle that the Armenians accomplished so much in a few months, providing schools as well as shelter and food in their many orphanages. They also sent money and supplies to the interior. The Greeks, on a smaller scale, did equally good work with orphanages and refugee homes.

It was a tremendous help to us all when the American Near East Relief sent several supply ships and two hundred and sixty workers early in 1919. These doctors, nurses, missionaries and social workers, wearing white star badges, representing the Prince of Peace, were sent with supplies all over Asia Minor, Syria and the Caucasus, to do constructive work, while a few remained in the capital. The latter have organized committees to work jointly with the native societies in the city, to care for the sick, for orphans and for needy families. Through the Hoover Food Commission, the high prices of bread and milk were soon brought down by selling American flour and canned milk at cost price.

One of the American workers who came was Miss Margaret White, a trained Young Women's Christian Association secretary, daughter of the President of Anatolia College, Marsovan, and familiar with the languages and people of the country. She consulted with the National

Committee of the Young Women's Christian Association for Turkey. After making a survey of the city to discover what the girls wanted most, we rented a house in a central place, and started a simple cafeteria, classes in English, French and typewriting, with rooms for reading, resting, social good times, clubs, Sunday vespers and beds for transients. As there are practically no amusements for girls in Constantinople, except questionable cinemas, and walking the streets, now full of soldiers of the armies of occupation, this house, financed by the American War Work Council of the Young Women's Christian Association is very much needed, and is bound to grow into a large city association. At the house-warming on June 7th, the most enthusiastic members and volunteer workers were the graduates and students of Constantinople College and the members of Miss Gage's club. Students like these, trained in mission schools, are the most intelligent and trustworthy, a living testimony to the value of missions. Within a month, this Service Centre of the Young Women's Christian Association had over 300 members, with 150 in classes, and several clubs of girls in offices and shops, including those working at British General Headquarters.

Homes for Armenian girls saved from Turks and Arabs all over Turkey are urgently needed. In many places, British officers are helping to find and free these young women, who have been through frightful experiences. Some are diseased or mentally affected, others are tattooed on their faces by the Arabs, so that they are ashamed to return. Still others have been well treated and do not wish to leave their Turkish husbands or masters, though it is better for them to do so. What they need, as their families have mostly been killed, is loving care amid healthy, happy surroundings, and plenty of work. The Near East Relief, with workers in many centres of Asia Minor, have already started several of these homes, but they have requested the Young Women's Christian Association to manage and finance them as soon as possible. The American War Work Council is considering this matter, and as they have already sent four more secretaries to Turkey, we hope more money and workers can soon be sent to develop this greatly needed work. We believe the need is only temporary, but that after these girls have been helped to start life anew, the homes could be used for general Christian association

work. One such home, with about one hundred girls, is well organized and carried on entirely by Armenian graduates of Constantinople College, in the old College buildings.

One interesting result of the Young Turk revolution followed by the war, is the emancipation of Turkish women. For the first time they have gone into public business with men, working in ticket offices, post offices, factories, and even running shops of their own. Most of them no longer wear the veil and many are free to go to college to speak in public and to meet men socially. Four graduates of Constantinople College have been given Government scholarships, and are studying medicine, history and pedagogy in Europe. The Turkish men and women of the two American colleges have an alumnae Association for social, literary and College interests. Moslem girls as well as Christians are now eager for the Young Women's Christian Association in Constantinople.

As we are an interdenominational world-wide organization, we have a great opportunity to help solve the difficult race problem in Turkey by uniting the young women of the orthodox Greek and Armenian Churches, the Catholics, Protestants, Jews and Moslems into one sisterhood with the principles of Christ to guide them. We must be very broadminded and tactful to do this, but I believe we can if we have the same spirit as Holman Hunt. When he painted his great picture, "The Light of the World," he included in the design for the lantern, the star and crescent, saying that even in Moslem lands some of God's light is seen, but that it must be increased by Christ, the Light of the whole world. Can we not, with our Christian sisterhood, take this lantern with us to bring the radiant light to those young women who are just now facing all the problems and temptations of emancipation from the harem with only a small ray of light to guide them?

These days of reconstruction in Turkey are an unprecedented challenge to the Young Women's Christian Association. There is no end to the good we can do if we can only bring Christ into the wide-open door with His light, to abide with the women of many races who, in their great need, are crying out not only for material rebuilding, but much more, I think, for moral and spiritual upbuilding.

Chang Nai Nai.

The Story of a Peking Working Woman.

A. G. Bowden-Smith.

BEFORE the Revolution she was only Chang Ma, but at that crisis everyone went up a step in the social scale—except of course those who like the occupant of the Dragon Throne, came down. It was even proposed to call all the maids T'ai T'ai, a title hitherto reserved for wives of officials. The Chinese Revolution however, though immense in its historic significance and in the area and population affected, was never quite whole-hearted, or scientifically democratic. Chang Ma became Chang Nai Nai and rose no higher.

I shall never forget the first time I saw her, a trim neat figure with her little boy by her side, standing in the outer court as I passed to my own room. "Not a month in the new house and the servants taking in lodgers already!" I said to myself. "But its too late and I'm too tired to investigate matters to-night." As old Wang Nai Nai put my bath ready she casually observed "I'm going home to-morrow."

"When are you coming back?" I asked. "Never" she said cheerfully. "You know I always told you I would only come for a month just to settle you in because you don't know enough to look after yourself."

This I was far too conscious of my ignorance to dispute, but enquired humbly, "And who's going to look after me when you've gone?"

"Sun—no—I mean Chang Nai Nai."

"When's she coming?" I asked faintly, dreading the idea of a change which would place me at the mercy of a fresh Ahma, probably as unintelligible as Wang Nai Nai had been when we first met."

"She's here already. Didn't you see her in the court as you passed through?"

To save my face I tried to ask a few halting questions as to my new servant's antecedents, but Chang Nai Nai became so voluble and so mysterious that she far outran my poor vocabulary and I had to take Wang Nai Nai on faith, as indeed one had to take much else in one's strange new life.

It was not long before Chang Nai Nai took entire charge of me, for, like her predecessor, she was fully convinced of the utter ignorance and inexperience (to use a mild term) of the English woman in China. Dress, health, manners, morals, education, friends, all were under her competent and untiring supervision. Many a time has my plate been snatched from me with the solemn assurance that second helps of some articles of diet have dire consequences. Frequently have I been recalled from the front door to put on an extra bit of clothing and to listen to scathing remarks on the folly of middle-aged women thinking their bodies are as warm as those of girls of eighteen. Her intimate knowledge of all our neighbours' concerns and her easy conversational powers atoned for all my deficiencies, and quickly gathered us a circle of friends. Children were always in and out, and once a girl of eighteen came to pass the night, ostensibly to attend Christian prayers, really, perhaps, to see how these queer foreign devils lived.

As the barrier of language became less formidable I learnt many things from her: first, how Wang Nai Nai had *not* left me to return to the bosom of her family, but to gain fabulous wages in a new place. "Which she didn't keep a month!" added Chang Nai Nai in triumph. She had herself been strongly adverse to taking charge of me. Only the accident, or, as she preferred to call it, the special providence—that led her little boy to notice me at school morning prayers, convinced him that I could not be so black as I was painted, and induced her to accept the proffered charge.

One day as we were reading the story of the Woman of Samaria, Chang Nai Nai laid her head on my knees, and bursting into tears assured me that though she *had* married a second husband it was *not* because she was like the poor creature at the well. Then she told me her life story: of her happy childhood, her sensible housewifely mother and wise tender doctor father; of the poverty that followed his death, and of her own marriage to the only husband her widowed mother could find, an elderly widower twice her own age. She had, it seemed, dealt with him as firmly as she did with all her surroundings, reducing him to abject subservience to her own will, by threats of returning to her mother's and remaining there. But life was a hard struggle, and when her elder boy could just walk and the younger

was still in arms, the Boxer rising drove the little family out of their poor home, beyond the city walls where the fields of ripening grain offered safe hiding ground to many in those dark days. Through the dark stifling spaces between the rows of "kao-liang," waving high above their heads, they made their way. Chang Nai Nai's poor bound feet soon gave out and she had to crawl on hands and knees. There they hid for days, sometimes in the fields, sometimes receiving in some wretched hovel the wonderful charity of the poor. Then, when the Dowager Empress had swept out of the capital on her flight to the North, and the relief force had cleared Peking of Boxers, the fugitives turned again home. They found little there but walls and roof. At this point Chang Nai Nai paused and rubbed her eyes hard. "Nothing left!" she said. "All my little treasures gone, and since that year I have known nothing but trouble and want." Trouble and want indeed; for the husband's sight failed, and often at meals the elder child would cry, "Ma, there is no rice in your bowl! Why don't you eat?"

"Foolish child!" she would answer, noisily plying clean chop-sticks in an empty bowl, "I have already eaten my full!" and whether the child was convinced or no, the blind man had no misgivings.

It was just then that Chang Nai Nai at last allowed a friend to take her to a Christian meeting. She feared the "foreign devils" who conducted it; she had always had a horror of their "doctrine," but she left the preaching-room determined to be a Christian.

After due testing, some instruction, and with the testimony of Christian neighbours to their respectability, they were all baptized, and began what was most truly a *new* life—new in experience, in motive, in power.

Not long after death claimed the blind man, and Chang Nai Nai, with a third little boy, was left to face the world alone; too often it was not only her own rice bowl that was empty.

The Church took up her case and proposed to settle it by marrying her to a widower, whose daughters were both married and so unable to "do for" him. Poor Chang Nai Nai was horrified at the bare suggestion. To a self-respecting Chinese woman the marriage tie is one and indissoluble. A widow, even if her betrothed has died before the wedding-day, devotes her life to his memory.

But there were three small mouths to fill besides her own, and the highest merit of womanly virtue had to be sacrificed to full rice bowls. Poor Chang Nai Nai! The old niggard grudged the boys their food, and she had the bitterness of realizing she had sold herself for naught. When she was left a widow a second time she was allowed to fend for herself, though the second boy's school fees were reduced in consideration of his Christian parentage, and she herself apprenticed the eldest to a shoemaker, whilst the youngest was given away to a neighbour, conveniently on the look out for an adopted son.

Chang Nai Nai took odd jobs of washing and mending, did a month's service with sundry foreigners, and finally followed her "little scholar's" advice and came to me.

"And, of course," she added, "I had to obey him. You Westerners don't understand that a Chinese woman has to obey her husband, and when she is a widow she has to obey her son."

This remark was evidently intended to prevent my flattering myself that it was due to any merit of mine that she had undertaken me; still, having come, she certainly took the charge very seriously. Never since I was an infant in arms had I been so tenderly cared for.

When the Revolution drove me from my own house to more "protected" quarters, where she could not be accommodated, I was never beyond her visits or her solicitude. When a grave decision as to my future sphere of work faced me, Chang Nai Nai put her hands on my knees and looked straight into my eyes.

"Are you sad" she asked "because you think that if you really leave Peking you will have to go alone? Haven't I told you that you are my father and mother, and you can never go so far that I cannot follow you."

Then came a change—and exactly when and how, I never could determine. It was partly my fault for bringing in her eldest son, known as the "Big Idiot," into the house as cook. His boot-shop had gone bankrupt and I couldn't find him a place. He wouldn't work, he wouldn't even get up in the morning but he spent money like water, and at last, urged thereto by his mother, I dismissed him. It all weighed on her heavily and she seemed to be ageing and changing in a most distressing way.

A mysterious illness followed which no one of the four

doctors who saw her could diagnose. I was away, but letters told of her coming into the Mission Hospital, and added a reassuring report from the Chinese doctor, who was convinced the symptoms were due to hysteria which he undertook to cure in a couple of months. Postcards from Chang Nai Nai herself, written by her friends, were of very different tone for they told of complete helplessness: "My legs cannot stand; my fingers can hold nothing; I cannot even feed myself."

At last I was free to get back and went straight from the station to the women's ward. I paused in the doorway and scanned the occupant of each bed. A child was sitting up in one, an old woman lay moaning in another, there were some school-girls and a young mother, but no one that even faintly recalled my little Chang Nai Nai.

Suddenly I heard a cry and my name. Just opposite sprawled an emaciated figure looking as if it had been tossed on to the bed so that its limbs lay bent and twisted. Tangled matted hair, curled in wild elf locks round a sunken face with half closed lack-lustre eyes.

"My Teacher!"—The cry came again and from *that* bed. In an instant I had the poor crippled hands in mine, only to find that she could not even return my pressure.

But even that moment was not the bitterest. The confession of a servant led to the discovery of a little packet under her pillow, and the doctor, reading anew signs he had previously overlooked, confirmed our suspicions. The terrible pains in her legs and alarming fits of vomiting had coincided with the periods in which her supply of opium ran short. With the preternatural cunning and determination of the drug victim she had made her neighbours, the other servants, and her own children procure it for her. She had even made me give her money to buy "the only medicine that eased the pains in her legs." And yet this poor ignorant slave to her craving had been strong enough to forego the drug for three days before going to Holy Communion.

Both for her own sake and for others I had to banish her from the house. It was with the greatest difficulty that a refuge was found for her, a dark, damp room in an evil-looking court, and there I had to leave her in deference to experienced opinion that my absolute withdrawal might

force her to take the only step which would bring me back to her.

It was not easy to leave her there and in that condition. It had been less hard to be with her in her ravings, trying to keep her from dashing her head against the wall, and catching in recurring spasms of consciousness the murmur, "Teacher, don't grieve for me, I'm not worth it. I've failed the Lord, and I've failed my children, and I've failed you." But I knew my advisers were right, and I took her poor claw-like hands in mine and stroked her wrinkled, sunken cheeks, and told her why I was leaving her.

"You shall not go," she screamed, and though her fingers could not close on me, she wound her arms about me so tightly that it was all I could do to free myself and spring so far from the brick bed that she could not reach me.

So I left her, my last memory of her a mad, raving creature, impotent in her fury.

From herself I learnt later the bitterness of the following days. "Teacher, it was hell!" she told me; she should have said purgatory, for it brought her to face the cure which means such agony to all, and in her case, so the doctors said, might mean death. So doubtful indeed did it seem that she should survive the ordeal, that the hospital would only receive her if she herself signed a paper declaring she underwent it entirely of her own free will and fully aware of the risk. A document was prepared and entrusted to a friend lest my action should suggest undue influence. Chang Nai Nai demanded the presence of her second son. He was sent for, but before he arrived my friend took the paper and I waited anxiously for her return, only to have my hopes dashed to the ground by the announcement that when all was ready Chang Nai Nai had refused to sign. I took back the paper and prayed for the coming of the boy, hoping he would revive his mother's resolution. The hours passed, and it was close on sunset and still he had not come. I could wait no longer, and hurried up the narrow smelly lane and into the dark court.

"Oh, Chang Nai Nai," I cried from the door-way, "Why won't you sign? You promised me!"

"You know I can't write! my hands won't hold a pen!" came the answer, disconcerting enough in all conscience.

"That doesn't matter," I said, determined to help her to conquer. "Where's the fat pencil you drew the butterflies with."

"It's lost, I can't find it anywhere!" In the rapidly waning light it seemed impossible to find anything in the filthy hovel, but my eye fell on a straight mark on the floor; it might be a shadow. I stooped and felt and grasped the very thing I was looking for. I held it out to her.

"If you really love me, if you truly desire to serve the Lord who died for you, if you care to leave a good name to your children, you will sign."

With great difficulty she raised herself into a sitting position. I spread out the paper on a rough stool beside her bed. She grasped the pencil with both hands and guided it with her mouth. At last the final stroke was drawn, or torn, and she rolled over exhausted, murmuring: "It is only for you, for you, and the Lord and my children."

By all the rules she should have died; instead of which she came through like a bird, and before long there was quite perceptible increase of power in wrists and fingers till, one glad day, she found she could comb her hair, and comb it she did for hours at a stretch, till some further progress enabled her to wield her scissors, and then to hold an enormous needle. After a year she was able to do everything for herself in spite of the continued paralysis of the muscles of the feet, which left crawling as her only means of locomotion. Her greatest joy is church-going, when she has the coppers for a rickshaw and the weather is neither too hot nor too cold.

One at least of Chang Nai Nai's bodily members never suffered paralysis, her tongue. She has been heard to say that the Lord has not given her the authority to preach, but He has given her a long tongue which knows how to give an answer. Her best friends would have rejoiced if that had been the only characteristic of that most unruly member, but many, inexplicable and entirely deplorable have been the malicious and slanderous stories laid to its charge, but of its power and nimbleness on occasion there is no doubt.

Many people call my Chang Nai Nai an old hypocrite, and it must be admitted that her character and conduct shew more than minor inconsistencies. Yet when I see her, crippled and poor and lonely but full of cheerful thank-

fulness, always eager to share her treasure of faith with her neighbours, and when eyes give out and hands refuse to work, spending her time in prayer for all her friends, the thought that comes into my mind is always: "Her sins, which are many, are forgiven, for she loved much."

Negro Women and the Y.W.C.A. of the United States.

Eva D. Bowles.

WHEN the American Young Women's Christian Association, at the time of America's entrance into the war, took under its protection all women and children whose lives were menaced or altered by war conditions, coloured women were included on an equal footing. This action followed the policy initiated when Miss Grace Dodge called a conference of Southern white women at Asheville, North Carolina, in 1907, to consider the condition of the coloured girl. Eight years later another conference developed, and, held on Southern ground at Louisville, Kentucky, was made up of representatives of both white and coloured women of the South. For two days and nights they thrashed out the whole situation. This was the first time in what was then nearly three hundred years that women of the two races met on an equal footing to consider the future of the two races in this movement which stands for ideal womanhood. The decision that the same moral, educational, social, and economic standard held for American women, regardless of colour, was important, not only to the woman's movement but to the racial problems of the whole world.

By the time America entered the war, work among coloured women had so far progressed that there was one coloured National secretary and nine local Association workers. Now we have twelve National workers, three field supervisors, thirty-four hostess house workers, and sixty-three other paid workers, making one hundred and twelve in all.

The significance of this united effort to assist coloured

people in improving their condition may be better understood if one recalls the history of the negro race in America. This year the coloured people commemorated—we cannot say celebrated—the first tercentenary anniversary of the transporting of the black man from Africa to America. The physical strength and the kindly nature of the black folk enabled them to bear two hundred and fifty years of misery, degradation and thralldom. They were freed through the Civil War, a war which so rent and racked the entire nation that it is always referred to as the “Civil War.” Since then it has been customary to refer to those who formerly were “slaves” as “the Coloured Problem,” as if it were an affair separated from all other social matters. We now know the problem is industrial as well as social, and that it is only a part of the great world problem. The solution can come through patience, education and a fine sense of justice.

The race now numbers over 12,000,000 in the United States. This is over one-twelfth of the entire population. Thousands and thousands of families own their own homes. Both men and women are found in every branch of industry. In spite of lack of good educational facilities, thousands are college graduates. In spite of almost impossible social barriers, men and women have achieved some measure of professional success along many lines. Europeans have accorded general recognition to men like Paul Laurence Dunbar, the poet; Henry T. Burleigh, the composer and singer; Henry O. Tanner, the painter; Booker T. Washington, the founder of Tuskegee Institute; and W. E. Burghardt Du Bois, the publicist, author, and editor of *The Crisis*.

Women of the coloured race receive from their men folks a recognition of equality which white women may well envy. It may be because both sexes have been so tyrannized over that neither has succeeded in asserting its superiority over the other. Or it may be because the women have been the men's companions in heavy labour, that they are accepted as comrades in leadership. Among early leaders one likes to remember Sojourner Truth, a suffragist in the days when they were few, and Harriet Tubman, who fearlessly led many slaves to freedom by the “Underground Railroad,” as the dangerous uncharted swamp routes were called. Many of the Young Women's

Christian Association girls' clubs are named after Phyllis Wheatley, a poet who was born in Africa. Mrs. Meta Warrick Fuller and Mrs. May Howard Jackson have both attained distinction as sculptors.

The sudden influx of coloured women into the war and allied industries brought to the front industrial investigators and experts. Miss Mary E. Jackson, of whose work I shall speak later, came to the Young Women's Christian Association from the Rhode Island Labour Bureau. Two women have held Federal appointments at Washington in the Labour Bureau, Mrs. Helen Irving and Mrs. George Edmund Haynes.

Many other women, especially teachers, whose names are less known, deserve commendation, for they have achieved results, although working almost without money and against unbelievable prejudice. One of the Committee of Managers of the Coloured Women's Branch of the New York City Young Women's Christian Association, Mrs. C. J. Walker, who died this spring, was a romantic figure. She was married at 14 and left a widow at 20 with a little girl to support. One morning, when she was 37 years old, she suddenly realized that never could she lay away anything for her old age by taking in washing. On a capital of \$1.25 she started a hair tonic business. As soon as she had accumulated some money she invested it in real estate, which she managed so wisely that at her death she was a very wealthy woman. She was extraordinarily generous, spending a large sum of money every year upon the education of young men and women, and in assisting in all movements which tended towards the advancement of her race.

Many of the women who are taking up now the task of leadership in the Young Women's Christian Association are but recently out of college. The Young Women's Christian Association training courses are helping to develop these gallant young creatures with their gentle voices and brave hearts. The Association is being established widely in colleges. At this summer's Student Conference forty-two colleges were represented. Every member of a Student Young Women's Christian Association becomes, through the Association, a member of the World Student Christian Federation. Thousands of coloured girls are thus becoming part of a great world force.

Of the coloured women employed by the Young Women's Christian Association about 70 per cent. are graduates of colleges or normal schools; the other 30 per cent. add to their good standard education experience in their lines of work. They have been secured from all parts of the country. The leadership of coloured women during the war has shown conclusively that coloured women are capable of holding responsible executive positions. Their work demands especial patience and tact, not only to achieve results but even to avoid rousing that terrible racial hostility which bursts out so unexpectedly and fatally.

The entrance of America into the war made a great change in the position of coloured people. The signal bravery of the coloured troops in France is well known. The French people treated the men with a warm cordiality which they never know in their own nation. Hostess houses for these troops were opened in fifteen camps in the United States by the Young Women's Christian Association. These were the only places of rest open to coloured women who came to the huge cantonments to see their men folks. They were built on the same model as those for white women, and furnished with beautiful simplicity and taste. The houses were demonstration centres for the less educated visitors. The food in the cafeterias was well cooked and carefully served. Simple social rules were courteously insisted upon. The Young Women's Christian Association holds that the highest standards of living and thinking are not too high for the negro race. If to the less enlightened the standard is tragically distant, yet their pitiful eagerness to attain helps them in their reach. The homes of the coloured people vary from rude, country shacks, where corn pone is baked in the ashes of the fireplace, to a \$250,000 house on the banks of the Hudson River.

Thousands of coloured women entered every trade, from feathers to fuses, during the last year of the war. They took the place of men going to the front and of men and women withdrawn from various industries to work in the munition plants. They also assisted in getting out war orders.

Miss Mary E. Jackson of the Young Women's Christian Association carries on a continuous industrial survey

to discover the number of coloured women employed, the kinds of work, the wages, the working conditions, the best means of raising their efficiency, and how to get proper working conditions. In the various industrial centres she organized them into Young Women's Christian Association groups. Although these clubs may begin as simple recreational activities, they quickly develop under the trained leadership of coloured Young Women's Christian Association secretaries into distinctively industrial organizations. The volunteer workers in industrial communities attend classes initiated by Miss Jackson, where they study industrial conditions from books and through practical field work.

Coloured women have worked during the last year in leather, hosiery, malleable iron, rubber, silks, steel, celluloid, paper, pickling and preserving, cigars, bed springs, candy, fur, ammunitions, all branches of the needle trades, and in many other lines. One found them digging on the railroad beds and as section hands. They have been employed in the tile works, lumber yards, potteries, glass factories, and brick yards, and in other heavy forms of labour.

Coloured women have always been workers. During those centuries of slavery they performed the work of weaving, spinning, cooking, bringing up children and sewing, as well as the drudgery for almost the entire Southern part of the country. The tradition of work is in the race. Those who call the coloured people lazy because of their deliberate easy ways forget that they have always performed nearly all the labour of the Southern States for 300 years.

Where the working conditions are unsatisfactory they are worst of all for coloured women, who are nearly all untrained and unorganized. They have all the usual women's handicaps and those of the negro race in addition. Such a group of underpaid, overworked people will at any time pull down the standards of all labouring people. The Young Women's Christian Association investigators have been able to improve some appalling situations which existed because the coloured labourers were not strong enough to obtain decent treatment.

The Young Women's Christian Association secretaries not only make investigations looking towards the improve-

ment of working conditions and try to open further positions, but they strive also to obtain trade training for women, encourage them to take responsibility, inspire them to renewed effort, and to look upon themselves not as "different" but as a self-respecting part of a great nation.

Not only the girls in the factories making ammunition, soldiers' uniforms or other merchandise, and the girls taking men's places in outdoor jobs, have needed care and protection, but also those living in communities adjacent to the great cantonments. Clubs and recreational centres have been developed for them in the belief that a responsible girl is her own best guardian. Forty-two centres have so far been developed in the cities having the largest negro population.

The housing situation is acute. Coloured people in most cities are confined to certain neighbourhoods, sometimes by law and other times by social pressure. Under these conditions, rents in one crowded manufacturing city went up as much as 350 per cent. The average rent per room was \$5.90 a week. Very few women can pay that. Room registries have been established in some cities to make available what rooms are there. A better provision of dormitories is being undertaken.

Women of the coloured race have demonstrated their ability to organize and administer social work. The last two years have been a wonderful start. The efforts will increase. There can be no rest until negroes are understood as human beings, endowed with all the potential faculties and powers, although, perhaps, retarded. They do not want pity and sentimentality. They do want equality and opportunity and justice. They do not look upon themselves as mendicants appealing. They feel themselves men and women responsible for themselves and their own greater development, and, in addition, responsible for the black race in other lands which has not as yet had the opportunity of development.

Sommerkonferenzen in Finnland.

Lina Ehrström.

DER Winter in Finnland ist lang und kalt, deshalb werden alle Herzen von Freude erfüllt, wenn endlich der schöne Sommer seinen Einzug im Lande hält. Den blauen Himmel, das frische Grün, das herrliche Meer, Vogelsang und Blumenduft—das alles findet man auch in anderen Ländern, aber die wunderbare Helle und Klarheit der Sommernächte ist etwas einzigartiges, was nur der Norden uns bieten kann. Ja, der Sommer im Norden ist wunderschön! Deshalb hegen alle Leute den Wunsch diese schöne, kurze Zeit so intensiv wie möglich zu geniessen. Man flüchtet aus den Städten hinaus aufs Land, hinaus im Wald und Flur, am Meer und an die blauen Seen, woran unser Land so reich ist, um in der Natur die gespannten Nerven auszuruhen, die heruntergesetzten Kräfte zu stärken. Alle Schulen, Lehranstalten, Universitäten haben die drei Sommermonate Ferien, alle geistigen Beschäftigungen ruhen mehr oder weniger. Auch unsere Vereinsarbeit ist in der Sommerzeit recht eingeschränkt. Und doch ist gerade der Sommer eine schöne und ersehnte Zeit für Finnlands Christlicher Verein junger Frauen. Denn diese Zeit bringt mit sich unsere alljährlich tagende allgemeine Sommerkonferenz, die von den Vereinsmitgliedern als ein grosses Freudenfest angesehen wird. Auch finden in der Sommerzeit immer s.g. Kurse für aktive Mitglieder statt, die ebenfalls noch geschätzt sind, so wie unsere Sommerversammlungen für Schulmädchen an verschiedenen Orten im Lande.

Liebe Leserin, willst du mich auf einer Reise begleiten, eine Reise, die ich vor einigen Wochen gemacht habe, von der einen Sommerkonferenz zu der anderen? So wirst du einen kleinen Einblick in das Sommer-Feriensleben Finnlands Christlichen Vereins junger Frauen bekommen.

Wir sitzen in der Bahn. Der Zug führt uns an blauen Seen und bewaldeten Höhen vorbei. Unser Ziel ist **Kuopio**, eine schöne Stadt im Innern Finnlands. Endlich hält der Zug, die Uhr ist halb-eins in der Nacht. Aber niemand denkt daran dass es Nacht ist, es ist hell wie am Tage. Die Sonne ist zwar ungefähr um 10 Uhr untergegangen,

aber ein mildes, weiches Licht, das weder Sonnenschein noch Mondschein, sondern die wunderbare Klarheit der nordischen Sommernächte ist, liegt jedoch über der ganzen Natur ausgebreitet. Von Freunden geleitet sucht ein jeder sein Quartier zum kurzen Schlummer auf und, am folgenden Morgen, finden wir uns wieder im grossen, schönen, festgeschmückten Saal des Stadthauses, wo die Jahreskonferenz ihre Sitzungen hält. Die Konferenz dauert drei Tage und hat 700-800 Teilnehmer. Nach der täglichen Morgenandacht haben wir ein Bibelstudium und vormittags noch eine Diskussion oder einen Vortrag. Nachmittags haben wir wieder Vorträge oder andere Versammlungen oder machen wir einen Ausflug in die schönen Umgebungen. In stiller Abendstunde versammeln wir uns noch zu Gebetsgemeinschaft vor Gottes Angesicht.

Die diesjährige Konferenz bekam ein besonderes Gefüge dadurch dass so viele unserer Missionsarbeiterinnen zugegen waren. Nicht weniger als 6 unserer Missionswestern erfreuten uns durch ihre Gegenwart und ihre Berichte von den verschiedenen Missionsfeldern. Die Mission ist nämlich eine Herzens-angelegenheit für Finnlands Christlichen Verein junger Frauen. Wir unterhalten gemeinsam 14 Missionäre in verschiedenen Ländern and haben in Lappland eine grosse Missions-station. So war auch während der Jahreskonferenz der Missionstag der schönste Tag von allen. Mit grosser Freude hörten wir unsere Missionsarbeiterinnen von ihrer Arbeit in Lappland, in China, und unter den Juden erzählen, und wir fühlten uns glücklich das Vorrecht zu haben durch diese unsere Schwestern an der weltumfassenden Missionsarbeit teilnehmen zu dürfen. Von grossem Interesse war auch eine Versammlung, die die Freiwilligen unseres Vereins an dem Missionstage veranstaltet hatten. Von dieser jungen Schar, die ihr Leben dem Dienste des Meisters in der Heidenwelt geweiht haben, waren zehn gegenwärtig. Sie erzählten uns von dem Bunde der Freiwilligen und dessen Zielen und forderten andere auf sich ihnen anzuschliessen im Dienste des Herrn. Aus diesem Bunde der Freiwilligen sind seit 1901 schon 19 Missionäre hervorgegangen und viele werden hoffentlich noch folgen.

Viel wäre noch von unserer schönen Jahreskonferenz zu erzählen, aber wir müssen uns beschränken. Wir sitzen wieder im Zuge und fahren dem hohen Norden zu. In

Wasa, einer schönen Stadt an der Westküste, werden während einer Woche die s.g. Sommerkurse des Christlichen Vereins abgehalten. Hier war die Schar nicht so gross wie auf der Konferenz in Kuopio; ungefähr 150 aktive Vereinsmitglieder hatten sich hier zusammengefunden, um einige Tage still an des Meisters Füssen zu sitzen um von ihm zu lernen. Herrliche segensvolle Tage haben wir hier gemeinsam verlebt. Die Bibelstudien des in dem Christlichen Studentenkreisen sehr bekannten Redners, Baron Nicolay, waren besonders tiefgehend und gesegnet. Nützlich und gut war es auch unsere Vereinsarbeit und dessen Bedürfnisse gemeinsam zu besprechen. Auch hier beschäftigten sich unsere Gedanken mit der Mission. Wir lauschten den Berichten einer unserer Missionare und ausserdem hielt eine von unseren Vereinsmitgliedern eine Serie Missionsstudien über das China der jetzigen Zeit, woran alle grosses Interesse zeigten. Die Gebetsversammlungen morgens und abends waren herzerquickende Stunden und zeichneten sich durch eine grosse Freiheit des Geistes aus. An dem letzten Tage kam uns ein besonderer Segen zu teil: Unserem Herrn und Heiland, von dem wir hier so viel gehört hatten, durften wir an seinem Tische im heiligen Abendmahl begegnen. Nach dieser erhebenden Feier in der Kirche versammelten wir uns noch am letzten Abend zu einer Lob und Dank Versammlung. Es war wie ein Strom von Lob und Dank, der nicht aufhören wollte.

Ein paar Tage später sind einige von uns wieder auf der Reise, diesmal gen Süden. In der südwestlichsten Ecke Finnlands liegt eine der ältesten Städte unseres Landes, **Abo**. Hier war am 12 Juli eine grosse jugendliche Schar am Hafen versammelt. Mit einem extra bestellten Dampfer fuhren wir hinaus in die Scheren, eine schöne Fahrt auf dem blauen Meere zwischen Inseln und Felsen. Nach anderthalbstündiger Fahrt wurde Halt gemacht, man war am Ziel. Hier auf dem Lande, inmitten der herrlichen Natur, sollte eine unserer Konferenzen für Schulmädchen stattfinden. Diese Konferenzen sind für Schülerinnen der höheren Lehranstalten von 15 Jahren an, und auch für solche, die die Schule beendet haben. Dieses Jahr ist die Zahl der Teilnehmerinnen recht gross; zwischen 80 und 90 junge Mädchen haben sich eingefunden. Grösser möchten wir nicht gern die Schar haben, denn die

Hauptsache ist mit den Mädchen bekannt zu werden und persönlichen Einfluss auf sie ausüben zu können. Unsere Absicht mit diesen Konferenzen ist nämlich den jungen Mädchen lebendiges Christentum vor die Augen zu stellen; ihnen zu zeigen wo das wahre Glück und die reinste Lebensfreude zu finden sei. Wir versuchen ihnen auf ihrem eigenen Gebiete entgegenzukommen und die vielen Fragen zu beantworten, die sich auch in jungen Herzen bewegen. Grosser Segen ist an diesen „Mädchen-konferenzen“ hervorgegangen; eine grosse Anzahl haben hier ihren Herrn und Heiland gefunden und den Entschluss gefasst ihm ihr junges Leben zu weihen. Wir wollen dass unser Verhältnis zu den Mädchen so persönlich und familiär wie möglich sei. Wir bilden alle zusammen eine grosse Familie; die zwei älteren Leiterinnen werden von den Mädchen „Grossmutter“ und „Mutter“ genannt, ausserdem giebt es eine grössere Anzahl älterer Schwestern. Das sind ältere junge Mädchen, meistens Studentinnen, denen einzeln oder je zwei eine Gruppe jüngerer Mädchen, anvertraut ist. Sie schlafen mit ihnen, halten kleine Bibelkreise mit ihrer Gruppe und nehmen sich ihrer in jeder Hinsicht an, wollen vor allem persönlichen Einfluss über sie ausüben. Unsere Mädchen lieben sehr ihre „eigenen“ Konferenzen und kommen bisweilen 5-6 Jahre nach einander zurück.

Dieses Jahr dauerte die Schulmädchenkonferenz 4 Tage. Das Program war jeden Tag ungefähr folgendes: Morgenandacht, Bibelstudium, Vortrag mit oder ohne Diskussion. Nachmittags kleine Bibelkreise, ein Spaziergang oder ein Ausflug oder auch eine Diskussion im Walde, wo das Band der Zungen leichter als sonst gelöst wurde. Zuletzt noch eine Abendversammlung, woran sich ein Gebetstündchen im kleineren Kreise anschloss. Und es giebt noch reichlich Zeit dazwischen für Schwimmen, Kahnfahren, Spielen, Spaziergänge zu zweien oder dreien, heitern und ernsten Gespräche in kleinen Kreisen, Ausruhen im Grase unter den hohen Bäumen, was alles sehr genossen wird. Einen Tag haben wir einen geselligen Abend, wo gespielt, gesungen (Chor, Solo, Duette) und deklamiert wird, alle kleinen Talente werden beachtet.

Im Sammlungssaal steht ein „Fragekasten“; da werden die vielen Fragen anonym hineingeworfen, die man auf dem Herzen trägt, aber nicht auszusprechen wagt. Am

letzten Tage werden diese von den Leiterinnen und den „Älteren Schwestern“ beantwortet. O, diese Fragen, was berühren sie nicht alles! Es ist nicht immer leicht sie zu beantworten. „Warum leben wir?“ „Wie soll man die Scheuheit seiner Natur überwinden?“ „Darf ein gläubiges Mädchen einen nicht gläubigen Mann heiraten?“ „Wie soll man seine Freundinnen für Christus gewinnen?“ „Was muss ich tun um ein besserer Christ zu werden?“ „Was ist Sünde gegen den heiligen Geist?“ „Soll man an den Darwinismus glauben?“ „Wie soll man seine Bibel lesen?“ u.s.w., u.s.w. Wir sehen daraus dass unsere jungen Mädchen viel und tief denken und oft mehr als man glauben könnte auf ihrem Herzen tragen. Wir glauben dass unsere Schulmädchenkonferenzen von grosser Bedeutung sind. Durch diese erziehen wir neue Vereinsmitglieder und Arbeiter; aber das ist ja nicht die Hauptsache: dadurch kommen junge, hoffnungsreiche Leben in Berührung mit dem lebendigen Heiland, der diese Leben umgestalten und in seinem Dienste gebrauchen kann.

Nun, liebe Leserin, hast du einen Einblick in die Sommerarbeit des Christlichen Vereins junger Frauen in Finnland bekommen. Wenn es dich interessiert mehr von uns zu sehen, so laden wir dich herzlich ein, eine Reise nach dem Norden zu machen, um mehr von unserer Vereinsarbeit kennen zu lernen. Wir werden dich herzlich willkommen heissen!

The Teachers' Christian Union.

Fanny Street, M.A.

THE Teachers' Christian Union is one of the first deliberate experiments in regular co-operation between the Y.M.C.A. and the Young Women's Christian Association in Great Britain, and as such should be particularly interesting to readers of the "QUARTERLY," as well as on account of the attempt it is making to deal, from the teachers' point of view, with the vexed problem of religious education, so long a stumbling-block in the path of educational reformers.

The original nucleus from which the Union sprang was the Empire Guild of Teachers, a special department of the work of the Young Women's Christian Association developed from the Teachers' Section of the Association. The great possibilities inherent in this organization of developing an interdenominational fellowship among teachers, appealed very strongly to a number of educational leaders, who felt the need for a bond of union among teachers of all types and denominations in a spiritual ideal of their profession. Chief among these was Mrs. Woodhouse, formerly headmistress of Clapham High School, who became president of the Guild in 1915. Under her leadership a conference of teachers and social workers and others interested in the aims of the Guild, was held at Swanwick in 1916 to consider the possible development of the Guild by the inclusion of men as well as women who were inspired by the belief that Christian education is one of the first necessities towards achieving any true social reform.

Any one who goes to conference at Swanwick becomes at once conscious of the extraordinary spirit of fellowship and hope which seems to permeate the whole place and indeed to grow stronger year by year as the succession of conferences which take place there adds to its atmosphere of inspiration. Certainly the Empire Guild of Teachers enjoyed at Easter 1916 a most memorable visitation of the Spirit, and in consequence an important forward step was taken, the results of which are just beginning to be visible.

The name of the Guild was by common consent changed to that of the Teachers' Christian Union, with the deliberate intention of indicating the desire of its leaders to learn from the example and experience of the Student Christian Movement how to achieve a real and living fellowship in prayer and effort. The membership of the Union was thrown open to men as well as women and the associateship to social workers, clergy, ministers, education officials, in short to any one in sympathy with the aims of the Union although not a member of the teaching profession. The executive Committee was charged with the task of bringing the Union into relation with the Y.M.C.A. as well as with the Young Women's Christian Association, and drafting a new constitution for this purpose.

To this task they addressed themselves during the next year, and in June, 1917, a provisional constitution was adopted for a year. According to its terms the National Committee of the Union was henceforth to consist of three sections representing equally the membership of the Union, the Y.M.C.A. and the Young Women's Christian Association. In actual practice this has proved to be a committee almost entirely composed of teachers, as many of these have been appointed by the two Associations. Social work of an educational character, however, finds its representation on the National Committee as well as within the ranks of the Union.

The two Associations guaranteed to the Union a sum of £500 each towards the year's work in addition to any amount which might be raised by subscriptions and donations. This guarantee was of the utmost importance at this transitional stage, as it enabled the Union to strengthen the central staff and to undertake propaganda work and the promotion of new branches in different parts of the country. This last development is a very important part of the Union's work, as only a wide network of local branches can make the fellowship for which the Union stands anything more than a casual or temporary thing. The financial help, however, is only a small part of the support and encouragement which the two Associations have given to the Union. The Guild had always been closely attached to the Young Women's Christian Association, but the support of such a Union working on almost independent lines was a quite new venture in the history of the Y.M.C.A.; moreover, the appeal to them to make it came at a most difficult moment, when their resources were strained to the uttermost to cope with the needs of the fighting forces, and their leaders had little leisure to think out the implications of such an enterprise. A real venture of faith was made and justified by its results, so that at the end of the provisional year in 1918 the arrangement was confirmed with mutual appreciation and confidence.

The tasks undertaken by the two Associations under the stress of war have, by an inevitable process, become steadily more and more educational in character. It may be hoped that this realization of the importance of Christian education may, through the influence of the Associations upon the rank and file of the Army, permeate more deeply

into the national consciousness than has been the case in the past.

Education has an essential part to play in the realization of the Christian ideal of social and international life; indeed it is mainly defective education that must be held responsible for the anti-social, unchristian tendency which is at the root of so many difficult problems in the life of the community. The greatness of the task and the responsibilities it involves have always been recognized by teachers, and there seems now some prospect that the importance of Christian education may be appreciated by the nation at large. We are all conscious of the difficulties and shortcomings of our educational system in the past, though we are not always at one as to the changes which are necessary for the future. It is clear, however, that there will be, in the age which is coming, more general provision of education than ever before, and more opportunity for educational experiment, both good and bad.

To many teachers looking out upon the world at present, the fundamental needs in education appear to be the recognition of the spiritual character of the whole process and its complete penetration with the Christian ideal. We have not only to make our teaching of religion far more truly Christian than it has been in the past but also to face the fact that the distinction which we are accustomed to draw between sacred and secular subjects implies a denial both of the immanence and of the transcendence of God.

The first consequence of grasping this view of education is the consciousness of our spiritual inadequacy to the requirements of the task. The true work of the teacher is the fostering in the child of more abundant life; but this makes a tremendous demand upon the teacher's own life, both mental and spiritual, and anyone who has experience both of teaching and of other forms of work knows well that teaching is of all vocations the most exacting. Since the really vital work of a teacher is done, not so much by direct instruction as by incidental suggestion and unconscious influence, it follows that all his thoughts and actions tell upon his pupils, not merely those which occur in their presence. The deepening of the spiritual life of the teacher, therefore, and the devotion of his whole personality to the service of the children must be the first consideration in every educational reform. This deepening



of the spiritual life cannot be undertaken or achieved in isolation; we need to explore, in fellowship with others who are engaged in this great task, the meaning of the Christian faith and its application to life and education. Yet teachers have too long been segregated into different groups, according to the kind of school they work in, and divided up into different religious denominations; it is not surprising that in these circumstances they should have failed to educate a united nation.

It is to meet these needs and difficulties that the Teachers' Christian Union has been formed. It seeks to bring together teachers and social workers of all types and denominations, both men and women, into a fellowship of prayer and effort. It is based upon the belief that the task of teachers is part of a great whole; that ministers of religion, social workers, education officials and authorities are all concerned to strive for the Christian ideal in the development of individual character and the perfecting of the social order. In this inclusive fellowship all members come together to bring everything that they have and to appreciate the contribution of their fellows. The Union is, therefore, interdenominational and not undenominational: its method is to bring everything in rather than to leave out the varieties of experience and opinion which are all necessary to the complete understanding of life. We believe that only in such a fellowship is it possible for us to understand the fulness of the Christian faith, and its application to our social, international and missionary problems, and that in that application is to be found the solution of the difficulties which lie before us.

The aim of the Teachers' Christian Union is, therefore, threefold:—

- (1) To unite teachers and social workers of all types and denominations, whether men or women, who hold a spiritual conception of education to be fundamental, believing that "Spirituality is the basis and foundation of human life rather than the apex or final attainment of it."
- (2) To seek through fellowship a clearer apprehension of the Christian faith.
- (3) To contribute, through Christian education, to the

solution of social, international and missionary problems.

The methods by which the Union seeks to achieve these ends are many and various, and it is open to any branch or group of members to experiment in some fresh realization of the aims set before it. A prominent feature of the work is the formation of local branches in which fellowship and co-operation between teachers of all types and other social workers can be made a practical reality. Such branches organize meetings for conference and corporate prayer, study circles and discussion groups, quiet days and retreats, and it is hoped that in some cases educational experiments suited to the needs of the neighbourhood, may be organized and carried out. At the present moment there are in existence thirty-three old branches, dating from the time of the Empire Guild, which are gradually expanding and reconstructing themselves on a new basis. Twenty new branches have been formed and about a dozen others are in process of formation. In addition to these the Union has about 650 scattered members in touch only with headquarters, groups of whom will doubtless form the nucleus for yet more branches. The needs of the branches are served by correspondence and visits from the secretary, by the publication of a magazine, called *Quarterly Papers*, and by expert committees upon special problems. These activities are co-ordinated by the central office which also organizes annual conferences of members upon some topic of educational importance. The reports of these conferences are usually published in book form and a beginning has also been made of publishing small leaflets for the guidance of study circle discussions upon various problems. The aims of the Union and its views of the nature and scope of Christian education are of the widest possible. The Union does not exist to help teachers merely with the problems of religious instruction in the narrower sense of the term, but the experiments of the last two years' work have shown conclusively that this matter is one upon which teachers are specially anxious for help and guidance. As the founder of one of the new branches said to the secretary, "What they call the religious problem scarcely exists in the schools, but we get no help whatever in meeting the religious problems which do exist there." This dictum

would certainly be endorsed by most members of the Union. Political and ecclesiastical controversy has raged round the question of denominational and undenominational instruction; but as Dr. David pointed out in his penetrating address at our 1918 Conference, from the psychological point of view the instruction really needed by children under twelve years of age is of a kind about which teachers themselves could easily come to an agreement. The questions which are vital for the teacher are questions not of doctrine so much as of scholarship. Modern psychology, incomplete as it is, has thrown a flood of light upon the nature of the child's mental and spiritual development, yet still old-fashioned syllabuses, unintelligent examinations, hamper and confuse the teachers' efforts.

Although, therefore, the Union still holds up to teachers the task of reconsidering the teaching of every subject in the light of Christian principles, it is being forced by the demands of its members to concentrate more especially upon supplying their needs in this matter.

More than a year ago a committee of experts was constituted under the chairmanship of Dr. David, the headmaster of Rugby School, to take counsel upon the chief difficulties of teachers and the best way to meet them. As a beginning, a short bibliography of the most useful books available was published, dealing not only with Bible study and Christian doctrine but also with psychology and method in religious education, and one or two special inquiries have been undertaken. As a result the annual conference in 1919 was devoted to this topic.

Previous conferences had dealt more generally with the Union's special preoccupation, namely, the connection between Christian education and social need, their subjects being respectively "Social Reform through Education," and "Education: its Spiritual Basis and Social Ideals." Last Easter at Swanwick nearly 300 teachers from every kind of school and college met to consider "The Ideals and Problems of Religious Education." Little can be said here of the details of the Conference; the full report of speeches and discussions may be had from the office,* as also of all the previous conferences, but one or two general features may be noted. There was from the first a sense

* Teachers' Christian Union Office, 16, Russell Square, London, W.C. 1.

of real fellowship, and in the course of the discussions an extraordinary unanimity as to methods and material, although the interdenominational character of the gathering was as wide as possible. There was a general outcry against the neglect and inadequacy of the training provided for teachers and a deepening consciousness of the tremendous possibilities opening before the Union. Moreover, although the conference concentrated most of its attention upon religious instruction and the teaching of the Bible, the inevitable interaction between this part of school work and the rest of the curriculum, and also the general organization and discipline of the school, was continually brought into the foreground. The result of the conference amply justified the belief of its promoters that the way towards agreement on these difficulties and a satisfactory solution of the problems involved, is by the approach through psychology and the needs of children. There is good hope therefore that a Union of teachers on such lines as ours may speedily make a real contribution to the most important department of education.

Many other tasks loom before us, and the expansion of the Union opens out ever new needs and opportunities. There is need for teachers to think out in conference what revision of our attitude to the teaching of history the events of the past five years have forced upon us. The treatment of civics, the practice of self-government in schools, the problems of moral education, both individual and corporate, are pre-eminently problems for the teacher, and these can only be solved by the courage and wisdom which will resolutely deal with them on the spiritual plane. The need of our time is above all education for service, and in the schools this must begin.

We believe that the Christian ideal and the Christian life offer us the only practicable solution. The meaning of the kingdom of heaven must be explored further in the actual practice of life rather than in theory; and it is in and with children that we can best hope, as Christ told us long ago, to understand the Gospel of the Kingdom.

Travail de Bureau en France.*

I. Situation actuelle.

MME RASPAIL.

PENDANT la guerre, les femmes qui n'avaient pas de métier ni d'emploi défini se sont jetés dans les emplois de bureau. Ce n'est pas qu'avant la guerre ces emplois n'existaient pas pour les femmes; les administrations publiques et privées en employaient un certain nombre. La circulaire de Décembre 1916 ayant obligé les hommes du service auxiliaire à rejoindre leur corps, on a dû faire appel à la main-d'œuvre féminine. On a trouvé facilement des comptables, des rédactrices, mais plus difficilement des sténo-dactylographes.

Les femmes se présentèrent en grand nombre aux bureaux de recrutement; on prit d'abord les veuves de guerre, main-d'œuvre très mélangée, il y a des femmes capables et d'autres qui le sont moins, certaines même pas du tout. Depuis l'armistice, le licenciement est à l'ordre du jour, mais il ne se fait heureusement que très lentement, ce qui évite une crise redoutable. Dans les divers Ministères, l'Assistance Publique, les femmes ont été admises largement; on emploie plusieurs centaines de mille de femmes dans les Administrations en France, mais les Administrations ne paient pas toujours bien. Les traitements de début, pour les employées permanentes, sont d'environ 1,200 francs auxquels on a ajouté une indemnité de vie chère; il n'y a pas d'avenir. Toute femme qui n'a qu'une petite instruction se fait employée de bureau, la concurrence est très grande et les débouchés des situations supérieurs n'existent pour ainsi dire pas. Ce qui attire les femmes dans les administrations publiques, c'est la perspective de la retraite que l'on obtient entre 50 et 60 ans. Il n'y a aucune préparation spéciale pour ces emplois, sauf dans les écoles primaires supérieures, les écoles professionnelles et les cours complémentaires commerciaux; c'est l'accès aux emplois inférieurs. C'est en général de 16 ou 18 ans jusqu'à 50, quelquefois 40 ans, qu'on engage le personnel féminin dans l'Administration publique. Il n'y a en France aucune école publique qui

* Des rapports présentés au Conseil Provisoire de l'Y.W.C.A. à Paris, le 29-30 avril, 1919

prépare les femmes aux hauts emplois bien rémunérés, et les Inspectrices du travail doivent suivre des cours privés ou travailler seules pour se préparer à des examens assez difficiles. Il existe cependant une école privée à Paris, "L'Ecole Pratique du Haut Enseignement," 294, rue Saint-Martin, qui a obtenu beaucoup de succès en préparant les femmes pour des hauts emplois; il y a aussi l'Institut Administratif, 5, rue Paul-Louis-Courier. Il serait à souhaiter que des écoles semblables puissent se propager en grand nombre de façon que les femmes intelligentes et capables puissent obtenir un emploi selon leurs capacités. Le personnel est recruté par examen au Ministère de la Guerre. On a vu pendant ces deux dernières années plus de 20,000 femmes employées dans les différents services de l'Administration à Paris.

Les emplois dans le commerce et l'industrie sont également nombreux pour les femmes; elles peuvent arriver à se faire une situation meilleure et à avoir un traitement supérieur en général. Dans les administrations publiques, la carrière n'offre pas d'avenir remarquable si on la compare à la carrière masculine; il y a une force qui est perdue parce que les intelligences, les capacités se sont noyées dans la masse; c'est sur ceci que devrait porter l'effort des femmes qui s'occupent des placements professionnels.

Voici quelques chiffres donnant un aperçu de ce que peuvent gagner les femmes.

Au Ministère du Travail, les dames classeuses de la statistique générale gagnent 0 fr. 70 de l'heure, on exige d'elles un examen assez difficile. D'après l'arrêté du Ministre du Travail et de la Prévoyance sociale en date du 18 janvier 1919 et publié au *Journal officiel* du 24 janvier 1919, réorganisant les services de la Statistique générale de la France: les dames classeuses ont une rétribution horaire qui sera réglée par un arrêté ultérieur; les dames employées gagnent de 1,800 à 3,600 francs par avancements successifs de 200 francs; les vérificatrices et la bibliothécaire gagnent de 1,800 francs à 3,600 francs par avancement de 300 francs. Toutes les employées touchent actuellement une indemnité de vie chère de 1,800 francs.

Les Inspectrices départementales du Travail gagnent de 2,400 francs à 5,000 francs; on exige d'elles la connaissance des lois, une culture professionnelle très grande, beaucoup de facultés morales, on leur donne des traitements de famine.

A l'Assistance publique, il y a des dames déléguées qui gagnent de 1,200 à 3,000 francs ; elles ne passent pas de concours. Les inspectrices du Service des Enfants Assistés peuvent arriver à 4,800 francs, c'est un chiffre exceptionnel et remarquable.

II. Améliorations désirables.

M^{lle}. KORN.

J'ai été 38 ans employée des Postes, je peux signaler un point intéressant, c'est que, partout où il y a douze ou quinze femmes, il n'y en a aucune qui soit désignée comme intermédiaire entre elles et la Direction pour s'occuper de la surveillance, des conditions d'exécution, des questions d'hygiène ; les messieurs n'aiment pas voir les dames surveillantes, cela a une grande importance pour les femmes pour les questions de santé, de moralité, d'hygiène ; il est très regrettable que toutes les employées discutent avec le chef et il serait à désirer qu'il y en ait une qui soit à la tête du groupement. Il faudrait obtenir de l'Administration l'organisation de cours obligatoires après les heures de travail pour connaître les rouages et compléter l'instruction générale : français, sténo-dactylographie, dessin, langues étrangères, faciliter des séjours à l'étranger, etc. . . Cela faciliterait l'accès aux emplois supérieurs (surveillantes, principales, inspectrices), auxquels ne peuvent prétendre les employées qui ont une ambition et qui ont horreur de la routine et de la spécialité ; ces deux dernières usent celles qui veulent travailler. On a commencé à organiser cette année un concours qui permet à toutes les employées du téléphone et du télégraphe d'entrer dans l'Administration centrale et d'arriver à un grade supérieur ; depuis trente ans que nous avons demandé ceci, c'est seulement maintenant qu'on y arrive. La Caisse nationale d'épargne occupe 300 employées ; au début chaque employée connaissait tous les services, depuis le versement jusqu'au remboursement ; depuis quinze ans, toutes les employées se spécialisent et ne connaissent plus rien de la législation des caisses d'épargne, c'est dommage que leur intelligence ne serve pas à autre chose.

Il serait bon d'encourager les travailleuses à se syndiquer, à faire partie de sociétés de secours mutuels (maladie, mort), de groupements coopératifs, de sociétés

d'habitations à bon marché et de jardins ouvriers, de caisses de retraites. Il faut chercher par les bienfaits de la coopération à diminuer le coût de la vie journalière. En général les femmes qui travaillent ne sont pas mutualistes et ne cherchent pas à s'assurer. C'est très curieux, elles n'ont pas l'esprit coopératif ni mutualiste. Il y aurait utilité à organiser des consultations médicales à des heures compatibles avec les heures de travail : trop de femmes, faute de temps, se négligent et deviennent des incurables, des inutiles pour la conservation de la race. Dans une administration, quand une femme demande trois ou quatre fois à s'absenter, la surveillante est obligée d'intervenir, le chef fait des observations ; pour ne pas avoir d'histoires, on néglige de se soigner. S'il y avait des consultations le soir, cela rendrait de grands services aux femmes.

Il faudrait augmenter les maisons de repos à la mer, à la campagne, à la montagne, surtout pour les tuberculeuses qui sont en grand nombre ; construire des immeubles pour les femmes seules avec foyers, restaurants, salles de conférences ; les capitaux employés dans ces constructions rapporteraient 4 %, L'exemple de la maison des Dames des Postes, rue de Lille, prouve que cette institution devrait se répandre dans Paris. Il faudrait avoir à Paris un centre où des femmes étrangères venant à Paris trouveraient des renseignements pour la nourriture, la maladie, le repos, les voyages, ainsi que des conseils moraux. Dans les grands centres, les gares, les magasins, il faudrait apposer des affiches donnant des adresses d'œuvres s'occupant des enfants et des femmes ; la plupart des ouvrières ne connaissent aucune des œuvres qui existent, cela leur rendrait service et leur ferait connaître l'effort qui se fait pour elles. On pourrait compléter en organisant des causeries pour former leur mentalité qui est à refaire complètement, leur faire connaître les lois les intéressant, leurs droits et leurs devoirs, leur démontrer la possibilité de donner un peu de leurs loisirs aux œuvres sociales, afin de rebâtir notre chère France. Il faut inciter les initiatives féminines, encourager les femmes qui ne sont pas mariées à sortir d'elles-mêmes, à conserver leur équilibre physique et moral. Beaucoup de femmes s'ennuient, si elles savaient comment consacrer leurs loisirs, elles rendraient de grands services : elles conserveraient leur équilibre physique et moral, et vivraient pour leur propre bonheur et celui des autres.

The Appeal of the Bible to the Modern Girl.

Mary Morshead.

THE situation as regards Bible reading at the present day, among English-speaking girls at least, is at once depressing and challenging. Whether or no the Bible was as regularly read by the young as it is always currently supposed to have been in Victorian times, at least the duty of reading it daily was unquestioned; now the duty is often questioned and even repudiated; and that, it must be remembered, not only by the thoughtless and the flippant, but also by thinking people. The result is on the one hand great ignorance of the Bible, sometimes almost incredibly great, in the ranks of those quite educated and religious people, using the word religious in rather a conventional sense, and on the other hand a great possibility of arousing a wholly new interest in this wonderful literature. I am not at all disposed to despair or even to grumble at the present situation. It is, I think, a necessary transition period, in which we are passing from what had become a conventional respect and therefore real disregard of the Bible to a real living enthusiasm for that great record of life written under the direct guidance of God's Holy Spirit.

There is also another exceedingly useful factor in the situation before us. Those who are hoping to teach the Bible will find themselves totally unable to succeed unless they rouse themselves from reliance on old methods or past thinking, whether of their own or their commentators, and embark on a new and wonderful voyage of discovery. They must re-find the Bible, however well they have known it in the past, they must bring their freshest and newest experience of life to bear on their own reading of it, they must be inspired by the Spirit of Love and understanding to read it, nay actually to see, visualise it, from the point of view of the girl as she is here and now at the moment, the result of the war and the peace.

To take the last point as the least important first. Other books the girl reads are well bound, well printed, easy to read, pleasant to look at and handle. What of the

ordinary editions of the English Bible? Have we ever attempted to bind up the whole literature of England in one book, and what would be the result if we did? It is possible of course to get the Bible in beautiful editions, but think of the cost. Even Moulton's Modern Readers' Bible, which most nearly approaches an ordinary book in appearance, is expensive to buy and exceedingly heavy and cumbrous to hold. The edition in separate volumes is better, but even there one cannot fail to be struck with the ugliness of the covers, in colour a crude blue, apparently allocated to books of theology and devotion. More attractive is the Temple Edition, but this apparently is not widely known or used. Indeed, as regards all these editions of separate books one bit of spade work must be done if they are to be used by young people, and as a rule fairly impecunious young people, they must be given guidance in selecting their volumes. The cost of the whole collection is for them frequently prohibitive. There should be perhaps a small introductory volume something of the nature of that with which the Temple series begins, but dealing particularly with the relative value of the books. There should also be a short account of each and its place in the whole literature. This would form a guide for the boy or girl who wished to form a small collection, as far as means could be stretched, of the books in the Bible which he or she most longed to read. It will be noticed that our Lord Himself evidently had at least in His mind a selection of this sort, consisting apparently of five books, chosen with all His splendid originality and insight of thought from all the others.

It would be well of course, if in addition to this selection, a Moulton's Bible and a good selection of the best and most inspiring commentaries could be easily accessible. I would emphasise the last adjective. Selection is wanted again most acutely in this matter of the commentaries selected for use. One little precept it is well to remember in choosing, "spiritual things can only be discerned by spiritual men." I would far rather, for instance, have Sir Arthur Quiller Couch's few pages in his "Study on Writing" than volumes upon volumes of many a series of regular commentaries one could name. The first makes one long to read more, the others often tend to shut up the Bible for ever.

And that brings us to the most important point in this urgent question of a revived appeal. We shall do nothing to re-open the Bible unless, like the professor of poetry, we are filled ourselves with a passion of enthusiasm for its spiritual and literary beauty. We are so apt to allow our appreciation of beauty to be slowly atrophied, and few things have suffered more from this sin of ours than our religion. Consider with what general patience we endure the bad reading of the lessons from the Bible at church services; but it is beauty which appeals to the child and the adolescent, and it is through beauty the Bible makes its first appeal to them.

Let us teach it less and read it aloud more, only let us not think that this requires less effort and less care on our part. Indeed, it requires as much, perhaps more, for the best reading is the best leading, and one knows the travail of soul which must always be endured for the best. Good reading means exquisite enunciation, beautifully modulated tones and variations of tone, and a deep meditated insight into the full meaning of the passage read. We cannot read aloud adequately even a few verses unless we have indeed "considered" those verses in the Lord's sense of that strong word, for this kind too can come forth only by prayer.

The second work that has to be done in this great attempt of ours to bring back the Bible to the treasure-house of the young, is intellectual. Again through inertia and apathy we have allowed them to dissociate in the past the spiritual from the intellectual, in direct contradiction to the teaching of the Prophet and the Psalmist (cf. cxix.) and worse still of Christ Himself. We have indeed to brace up the sinews of our minds to meet and to appreciate the splendid audacity of thought in the Prophets, the profound serenity of divine wisdom and insight in the Gospel, the strenuous wrestling of developing Christian doctrine in the Epistles. The appeal here to the modern enquiring kind of youth is irresistible. By reason of our own passionate enthusiasm for, and delight in, that intellectual ascent into the "heavenlies," to use St. Paul's phrase, always remembering that those "heavenlies" may be lived in here and now, we can so infect them that they look upon the Bible no longer as a dead literature with which they have no concern in this bustling, infinitely interesting

world, but as the expression of the boldest thinking the world has ever known, and how courage appeals to the valiant heart and brain of youth!

Lastly, there is another great work to be done nowadays. It is "living" which appeals, "fulness of life," and with this goes a keen interest in the life conditions, both of ourself and of others. There is a demand for status, for full opportunities all springing from a finer vision of what life really means than has been seen in the past. Now the Bible is emphatically the great book of life and experience. By far the greater part of it is biographical or autobiographical, and in both it deals with the real life, what is really happening inside the circumstances, and what effect those circumstances are having on that inner life. One of the most fruitful forms of Bible leading is full and free discussion on one of its great personalities, a discussion continually illuminated by the personal experience of those taking part in it. And it is well to remember that we can make no use of our experience unless we remember it, and we do not remember unless we have entered into it with all our energy at the time of its happening. An experience, the implications of which we have evaded or shirked, is useless, and of all talents, that one for which we shall be called to strictest account is our experience. When we hide our experience in a napkin we hide our Bible with it.

Consider, on the other hand, the social interest of the Bible. All the problems of the modern day are to be found on a small scale in the Prophets, the smallness of the scale making this a thing of peculiar value. The complexity of modern life is overwhelming to the young mind. Here can be studied cause and effects in a manageable field of vision, but with none of the abstract dryness of a text-book, rather with all the passion and energy of actual living. In the Gospels, through the most living of all personalities, in personal conversation with the greatest mind, they can reach out to the great principles which are to govern all real reconstruction, whilst in the Epistles they see an extraordinarily modern mind wrestling in his effort to work out these principles in the relations of life.

I think the conclusion we may come to at the close of these rambling thoughts is just this, that at the present moment the appeal of the Bible depends upon those

by whom it is in any measure treasured and who recognise its inestimable value. If we rouse ourselves by the Grace of God to a new appreciation of its beauty and to a keen intellectual effort to think out every word of it in its right setting, to a determination to bring every scrap of experience to its elucidation, to so great a sympathy with, and knowledge of, our own social conditions as will necessarily awaken an intense interest in this aspect of it, we cannot fail, I believe, to infect others with the same. Life kindles life. The loss of the Bible to the young in this period of extreme stress and strain would be a quite incalculable disaster; the fear of this drives us back to fundamentals, and the fundamental appeal lies in an interest so burning and so central that it necessarily communicates itself as soon as any personal relations are established between one individual and another.

Etudes Sur la Vie de Saint Paul.

Suzanne de Dietrich.

XI^{ÈME} ETUDE.

L'Épître aux Romains.

Introduction.—Les origines de l'Eglise de Rome sont fort obscures. La légende veut qu'elle ait été fondée par l'apôtre Pierre : en réalité rien ne vient à l'appui de cette thèse et l'épître de Paul aux Romains, le besoin qu'il éprouve de les instruire prouverait plutôt qu'aucun autre apôtre n'avait passé à Rome avant lui (Rom. xv. 20, 21). Sans doute la communauté dut-elle son existence à la propagande de quelques chrétiens que leur commerce avait amenés à Rome ; peut-être ces chrétiens venaient-ils des églises pagano-chrétiennes fondées par Paul. Cela expliquerait le récit des Actes (xxviii. 15-28) d'après lequel les Juifs instruits de Rome seraient restés à l'écart de la nouvelle "secte" jusqu'à l'arrivée de Paul ; cela expliquerait aussi le besoin qu'éprouve l'apôtre de faire à ces prosélytes romains un exposé systématique de la foi chrétienne, afin qu'en cas de conflit (conflit presque certain), soit avec les rabbins de la Synagogue, soit avec les Judéo-chrétiens, dont Paul connaissait par une douloureuse expérience les menées habiles et perfides, les adversaires du christianisme trouvent devant eux des croyants bien au clair sur leur foi et capables de leur répondre.

Les versets i. 5, i. 14, 15, xi. 13, xv. 14-22, prouvent bien que l'épître est adressée à des païens d'origine. Mais d'autre part toute l'argumentation de Paul serait incompréhensible pour des hommes qui ignoreraient absolument la Loi et les Ecritures Juives. L'hypothèse la

plus vraisemblable semble donc être que l'Eglise de Rome comptait une majorité de païens et quelques Juifs.

Questions suggérées.

1. Comment Paul se présente à ses lecteurs (i. 1-17).

(a) Ses titres: "esclave de Jésus-Christ"; "par grâce son 'envoyé.'"

(b) Son message: la "bonne nouvelle de Dieu, non une doctrine mais une *personne*, la personne de Jésus-Christ ("Fils de David quant à la chair, Fils de Dieu quant à l'Esprit de Sainteté").

(c) Sa mission: amener à la foi en Jésus-Christ et à l'obéissance à Jésus-Christ *le monde païen tout entier*.

Pourquoi Paul désire venir à Rome:

(a) C'est un besoin de son cœur (noter le tact du v. 12; ceux qui ont conscience d'avoir quelque chose à donner,—sentiment légitime en soi,—n'oublient-ils pas trop souvent qu'ils ont aussi, toujours, quelque chose à recevoir des autres?)

(b) C'est un besoin de sa foi: "je n'ai point honte de l'Evangile" (pouvons-nous en dire autant? Ne sommes-nous jamais lâches lorsqu'il s'agit de confesser notre foi?).

2. L'humanité telle qu'elle est. (Rom. i. 18; iii. 20.)

(a) L'apôtre commence par le réquisitoire le plus formidable qu'ait jamais été dressé contre l'humanité. Qu'est-ce qui rend St. Paul si pessimiste? (Tout ce qu'il dit de l'immoralité et de ses conséquences est vrai; l'apôtre se révèle, ici comme toujours, psychologue profond; ce qu'il dit des vices qui rongent la civilisation romaine et de leurs causes profondes pouvait s'appliquer à notre temps sans qu'on y changeât un mot. On pouvait reprocher à Paul de trop généraliser sa douloureuse expérience de l'immoralité régnant dans les milieux païens, les stoïciens, par exemple, avaient un idéal moral très élevé, mais Paul reconnaît lui-même ces exceptions possibles (ii. 14, 15).

(b) En quoi consiste selon Paul la culpabilité du païen et celle du Juif? Pourquoi ce dernier est-il jugé plus sévèrement? (cf. Matt. vii. 21, viii. 5-12, 23, etc.—on pourrait citer tout l'Evangile!—partout et toujours la responsabilité de l'homme est affirmé en proportion des lumières reçues. (Luc. xii. 48.) N'y-a-t'il pas là un avertissement sévère pour les croyants de tous les temps et une grande consolation quand on pense à tous ceux qui sans connaître l'Evangile ont été fidèles à leur conscience?)

(c) Dieu jugera par Jésus-Christ les actions secrètes des hommes. Qu'est-ce à dire? (La Loi ne peut condamner que ceux qui l'ont transgressée sciemment, mais Jésus réalise en sa personne, dans la plénitude de sa perfection, la loi écrite par Dieu dans le cœur de tout homme. Jésus est notre Juge parce qu'il est "la Conscience de notre conscience;" à sa lumière l'homme se verra tel qu'il est et tel qu'il devrait être et c'est en cela que résidera sa condamnation ou son salut.

(d) Le chapitre 3. réfute les adversaires de Paul qui tâchent de pousser ses propres arguments à l'absurde: à quoi sert d'être Juif disent-ils, et que deviennent les promesses de Dieu à son peuple? et si en

péchant les Juifs ont donné à la fidélité de Dieu une occasion de se manifester (du mal : l'infidélité des Juifs est sorti un bien : Dieu a offert au monde un nouveau moyen de salut en la personne de Jésus-Christ) au lieu de les condamner il faudrait leur être reconnaissant ?

3. L'œuvre rédemptive accomplie par Jésus Christ. (Rom. iii. 21, viii, 39.) Paul reprend dans ces chapitres l'argumentation esquissée dans l'épître aux Galates (Gal. iii. 6, iv. 31, voir 8ième Etude); il oppose foi à loi. Cette discussion a-t-elle aujourd'hui encore son intérêt et son application ?

(Paul tombe quelquefois dans des subtilités d'argument qui tiennent à son éducation rabbinique; ses attaques contre le judaïsme ont perdu leur intérêt pour nous, mais le problème que pose Paul aura bien autre envergure; ce qu'il s'agit de prouver, c'est la valeur unique du christianisme. Qu'est-ce que la foi ? Pourquoi et comment Jésus-Christ et Jésus-Christ seul sauve-t-il l'homme de son péché ? Il ne s'agit plus aujourd'hui de loi juive ni de circoncision; mais nombreux sont les hommes qui tout en ayant le culte du Devoir croient pouvoir se passer de Jésus Christ. Que répondrait Saint-Paul ? Ne pourrait-on pas faire à la morale laïque certaines des objections que Paul fait à la Loi ? (cf. Rom. vii. 24.) Nombreux sont d'autre part les chrétiens qui croient devoir acquérir le salut par des œuvres "méritoires;" que répond St. Paul à ces chrétiens-là ? Par réaction contre cette croyance au salut par les œuvres, le protestantisme met l'accent sur le salut "gratuit" acquis une fois pour toutes au croyant par la mort de Jésus; est-ce que cela dispense le chrétien d'agir ? Que répondrait Saint Paul à ceux qui oseraient faire de cette croyance un oreiller de paresse ?)

Qu'est-ce pour Paul qu'avoir foi en Jésus ? Que veut-il dire lorsqu'il écrit que l'homme est "justifié" par la foi ?

Toute la théologie de St. Paul est profondément imprégnée d'une idée dont on parle beaucoup, aujourd'hui; l'idée de *solidarité*. Quand Paul oppose au premier homme, Adam, le second Adam, Jésus-Christ, il met en lumière ce fait qu'il y a solidarité dans le bien, comme il y a solidarité dans le mal. Tous les hommes sont par nature, solidaires (loi de l'hérédité, contagion de l'exemple etc). Fils d'Adam, ils sont mauvais. Mais Jésus a vaincu le mal. A la solidarité naturelle succède une solidarité nouvelle, toute spirituelle, par laquelle le croyant au fin et à mesure que sa communion avec son Sauveur devient intime, est affranchi du joug du péché et de la mort. Jésus s'est solidarisé avec l'humanité coupable en mourant sur la croix (iii. 21-30); le croyant entre dans l'agonie morale de son Maître : le vieil homme est crucifié (vi. 6); le mal perd sur lui sa séduction et son empire (Chap. vi. et vii.); il vit d'une vie nouvelle, la vie de l'Esprit (viii. 1-11); il éprouve à l'égard de Dieu les sentiments de filialité divine, d'obéissance et d'amour qui animent Jésus-Christ; il a la ferme espérance d'arriver un jour à la parfaite liberté, à la parfaite sainteté qui caractérisent Jésus-Christ (viii. 18-30). Il est d'avance vainqueur grâce à l'amour que Jésus-Christ a révélé.

4. Pourquoi les Juifs ont été rejetés et les païens appelés. (Rom. ix. 77.) Le chapitre 9 aux Romains est la plus difficile à comprendre de toutes les pages de Paul; l'apôtre aborde ici le problème qui a dû troubler le plus profondément son cœur de Juif patriote et croyant tout au long de sa carrière; pourquoi sa nation a-t-elle repoussé l'Évangile ?

Partout l'apôtre a été rejeté, persécuté par la synagogue, accueilli au contraire par des étrangers ; c'est la grande douleur de son existence (L'amour des siens ne peut être poussé plus loin que ne le pousse Saint Paul dans les vers ix. 1-5 ! Avons nous pour *notre* peuple pour ceux de nos proches qui ne connaissent pas l'Evangile quelque chose de cet amour ? que faisons-nous pour lui ou pour eux ?).

Paul déclare que c'est une grâce de Dieu que de croire et que cette grâce n'est pas accordée à tous : n'y-a-t-il pas quelque chose de très troublant dans cette affirmation ? Quand l'apôtre Paul dit que " Dieu endure le cœur de Pharaon," que veut-il dire en réalité par cette forme de langage qui nous heurte ? Montrez que dans les textes que cite Paul, c'est toujours l'homme qui s'est éloigné de Dieu, non Dieu qui c'est éloigné de l'homme ; Paul le reconnaît lui-même un peu plus loin, (ix. 27-30, x. 21, xi. 20). N'empêche qu'il y a des âmes plus portées à croire, plus religieuses de tempérament que d'autres (ne le constatons-nous pas tous les jours ?). Paul l'a compris et il s'incline devant le mystère (ix. 20).

Tous sont appelés, mais tous n'ont pas écouté l'appel (x. 11-12) ; et le plus terrible c'est que tous n'ont pas eu l'occasion de l'entendre. Paul souligne la responsabilité de ceux qui connaissent l'Evangile vis à vis de ceux qui ne le connaissent pas (x. 13-14) (la nôtre : que faisons-nous pour répandre la " Bonne Nouvelle " ?) mais ceux qui étaient le mieux placés pour l'entendre ont été les moins empressés. [Cela n'est-il pas encore souvent le cas de nos jours ? à quelles raisons cela tient-il ?] Paul reprend au chap. x. une question déjà abordée au chap. iii. : Dieu a-t-il manqué à ses promesses vis à vis de son peuple ? Non, il y a toujours un noyau resté fidèle (cela est vrai de tous les temps et de toutes les Eglises, mais souvent notre esprit porté à la critique ne sait pas discerner les éléments vivants).

Si le salut est une pure grâce, l'homme est-il responsable ? Pour Paul cela ne fait pas de doute.—En quoi consiste alors la liberté de l'homme ? (xi. 20, xi. 30, 31).

Dieu est celui qui du mal sait faire sortir un bien : les Juifs étaient destinés à prêcher le salut au monde. Leur orgueil et leur propre justice les ont rendus incapables de remplir leur mission. Dieu se suscite alors de nouveaux instruments (xi. 11) ; mais les païens n'ont pas de quoi s'enorgueillir, ils ont de quoi trembler : ce qui est arrivé aux Juifs peut leur arriver aussi ! (Admirons la pédagogie de Paul : il a peur de l'orgueil des nouveaux convertis ; le but essentiel de tous ces longs développements est de leur montrer que tout ce qu'ils ont reçu, ils l'ont reçu sans l'avoir en rien mérité plus que d'autres).

Méditer ce verset qui résume toute la philosophie de l'histoire esquissée dans ces chapitres : " Dieu a enveloppé tous les hommes dans la désobéissance pour faire miséricorde à tous " (xi. 32).

5. La vie chrétienne. (Rom. xii.-xv.) Paul a parlé de ce qu'était la vie de l'Esprit ; maintenant il en montre les fruits.

(a) Qu'est-ce que s'offrir à Dieu " en sacrifice vivant " ? insister sur le fait que le don de Dieu en Jésus-Christ est un don spontané et gratuit de son amour ; mais cet amour est efficace et nous transforme en tant qu'il éveille en nous un amour semblable ; l'homme qui est ainsi

aimé ne s'appartient plus : se donner tout entier tel sera son culte "raisonnable").

(b) Comment peut-il y avoir encore chez le chrétien danger d'orgueil ? (rien ne semble plus incompatible avec l'expérience du salut telle que Paul vient de la décrire ; cet orgueil est pourtant très fréquent dans des milieux chrétiens même très vivants, en particulier chez les nouveaux convertis : pourquoi ?).

(c) Chacune des paroles Rom. xii. 9-21 mériterait une attention spéciale : on reconnaît un chrétien à sa puissance de sympathie *vraie* (n'y-a-t-il pas des contrefaçons de l'amour qui sont une insulte à la personne que l'on prétend aimer ?) à la façon dont-il supporte l'épreuve, dont il met de côté toute susceptibilité personnelle, tout amour-propre, tout esprit de rancune. . . .

(d) Paul aborde dans le chap. xiii. une question particulièrement brûlante pour les chrétiens de Rome, celle de leurs rapports avec l'autorité. Paul avait jusque-là toujours trouvé aide et protection auprès des autorités romaines ; d'autre part on avait souvent tenté de compromettre les chrétiens en les faisant passer pour une secte politique en révolte contre l'Empereur. Paul a donc de puissants motifs pour exhorter les fidèles à se montrer citoyens soumis. Ses arguments sont comme toujours d'ordre religieux : il rapporte tout à la volonté de Dieu. Nous est-il possible de raisonner ainsi ?

(e) Le passage Rom. xiii. 11-14 fait allusion au retour prochain du Christ auquel l'apôtre croit fermement ; notons cependant qu'il est de plus en plus réservé à ce sujet (cf. 1 Thess. et 1 Cor. xv.).

(f) Dans les chapitres xiv. et xv. Paul aborde des questions pratiques qui avaient troublé l'Eglise de Corinthe et sans doute d'autres communautés encore ; abstinences, célébration des jours fériés, etc. Pour l'apôtre ces questions n'ont plus aucune importance. Mais il respecte les scrupules d'autrui. Pourquoi ? (Le moyen le plus sûr de combattre la superstition n'est pas de s'en moquer ! qu'est-il ?)

"Qui est-tu pour juger le serviteur d'autrui ?" (Quelles applications devrions-nous faire de cette parole ?) Cf. Matt. vii. 1-5.

Conclusion. Rom. xv. 14-33. L'apôtre termine par quelques considérations personnelles ; il s'accuse d'avoir osé donner des conseils à une Eglise qui n'est point sienne. Il lui demande son aide et ses prières. Il lui confie son grand sujet d'angoisse : l'accueil qui lui est réservé à Jérusalem.

Reviews of Books.

Les Apôtres. Les disciples de Jésus de Nazareth : leurs actes, leurs lettres, avec une introduction et 5 cartes. Par ALEXANDRE WESTPHAL, Docteur en théologie. Paris, Agence protestante de librairie d'édition, 26 rue St. Dominique.*

Ce petit livre, dédié "à ceux qui veulent relever les ruines," fait remonter à l'Evangile les principes de toute démocratie fraternelle, et nous invite à chercher dans une transformation morale et religieuse la condition indispensable d'une régénération sociale. "Le socialisme est, dit-il, une mer agitée qui porte au sommet de ses vagues des principes évangéliques, et,

* Cet ouvrage, imprimé à Lausanne en 1918, vient seulement d'être édité en France.

dans ses lames de fond, les passions populaires. Tant que ces passions n'ont pas été domptées, on peut tout redouter des tempêtes sociales, même quand le vent qui les soulève est d'un idéalisme très pur." "L'expérience de tous les siècles, poursuit-il, démontre que les ruines matérielles sont la conséquence des ruines morales, et que les ruines morales sont la conséquence des ruines religieuses. Vous voulez relever les ruines? Commencez par le commencement: relevez les ruines religieuses, dégagez des décombres, qui l'ensevelissent déjà plus qu'à moitié, l'œuvre des premiers témoins de la régénération spirituelle: rétablissez le Nouveau Testament." Pourquoi? Parce que "l'Evangile est une puissance; il nous propose l'expérience d'un Sauveur Vivant . . . quand nous aurons été relevés personnellement de nos ruines spirituelles, nous pourrons nous pencher avec efficacité sur les ruines universelles, et, comme les apôtres, rebâtir l'humanité."

C'est ainsi que M. Westphal, déjà bien connu par ses excellents ouvrages de vulgarisation sur "Dieu dans l'histoire": *Jehovah* (les étapes de la Révélation en Israël) et *Jésus de Nazareth* (harmonie des quatre évangiles), est amené à compléter son œuvre par une reconstitution historique du siècle de Jésus-Christ, d'après les Actes et les Epîtres. Les trois éléments du drame de l'Évangélisation sont successivement mis en lumière. D'abord le programme d'Action, ainsi rapporté par Luc: "Vous recevrez une puissance quand le Saint Esprit descendra sur vous, et vous me servirez de témoins à Jérusalem, dans toute la Judée, en Samarie, et jusqu'aux extrémités de la terre." Puis les héros: Jacques, Pierre, Jean, Paul, dont des études claires et sobres font ressortir la physionomie. Enfin, le temps, qui nous apparaît dans son ensemble à travers le parallélisme de tableaux chronologiques détaillés sur: Rome, la Palestine et le monde occidental, la littérature juive et chrétienne, les auteurs grecs et latins. Le récit historique se déroule alors, dans sa simplicité, d'après le texte des Actes, où s'intercalent, à leur date respective, les grandes épîtres de Paul. La lecture suivie du texte permet ainsi de comprendre immédiatement dans quelles circonstances l'apôtre a écrit, et de suivre pas à pas, à travers ses voyages et ses luttes, l'évolution de sa pensée. Les dernières lettres de Paul, celles des autres apôtres, et l'Apocalypse, placées dans leur succession chronologique, complètent ce tableau de l'Eglise primitive.

La lumière projetée sur la période apostolique par cet ouvrage qui tend, par un fidèle retour aux textes, à réagir contre les abus de la critique négative, en rend la lecture instructive et captivante. Voilà pour nos groupes d'études bibliques un précieux auxiliaire.—JACQUELINE DE MALEPRADE.

Hélène Enchaînée. Par MARGUERITE COMBES. Préface de PAUL ADAM. Paris, Librairie Plon, 8, rue Garancière.

"Il seyait, dit Paul Adam, que le mythe de Faust fût interprété par un esprit latin dans le moment où l'implacable Germanie, après toutes ses férociétés, succombe effroyablement . . . où triomphe le Droit, idéal des Solon, des Lycurgue et des Périclès, ces fils de la Grèce immortelle, comme Hélène elle-même." Cet esprit est à la fois celui d'une femme et d'un poète: Marguerite Combes vient en effet d'ajouter au drame de Faust, non une répétition, mais—et c'est son mérite—l'achèvement, l'harmonieuse conclusion auxquels l'autorisait sa "connaissance très-sûre de Goethe, de ses logiques et de ses intuitions."

"Un dénouement de goût latin s'est imposé, dit encore Paul Adam, à la conception germanique de la beauté grecque. Hélène, ici, s'est faite moins lointaine, plus idéaliste, plus humaine, plus proche que celle du poète allemand." Le personnage de Faust est, lui aussi, transformé. "L'alchimiste du Moyen-Age que tenta le Diable, un beau matin de Pâques, a changé sa demeure, son athanor, ses fourneaux et ses cornues, en une immense patrie de fabriques de mines, de ports, de voies ferrées, de manufactures. La

science y règne. Elle enseigne. . . Faust prétend exercer, en tous lieux' le règne de la force; et il a déchainé les monstres de la guerre. . . Faust' c'est ici l'Allemagne laborieuse, innombrable et conquérante, qui reprend, au XX^e siècle, dans le réel, l'œuvre satanique d'autrefois. Le Mal, Méphistophélès, ne sont qu'un peu de l'intelligence élaborée par le travail des siècles, dans le cerveau du penseur incarnant le peuple germanique. . . Faust, ou la Science impitoyable en ses déductions, peut-il séduire la beauté d'Hélène, la sensibilité d'Hélène, l'intuition d'Hélène, peut-il la contraindre à l'admiration entière, qui livre le cœur, l'esprit, la chair? . . . Faust soumettra-t-il la Beauté à la Science? " Tel est le poignant sujet du poème. En voici la conclusion: "Enchaînée par Faust, par la volonté d'Allemagne formidable et avide infiniment de domination, Hélène, l'équilibre, l'harmonie, la justice et la beauté. . . Hélène, réelle, humaine et douloureuse . . . a brisé glorieusement sa fers."

On lira avec émotion ces vers solides, bien timbrés, dont la forme vigoureusement classique n'étouffe pas le souffle lyrique. A travers les étranges dialogues d'Hélène avec Faust où le docteur Wagner, le martyr transparent de Philémon et Beaucis, l'évocation chorale des soldats dans les tranchées allemandes, enfin la suprême agonie de Faust, on sentira vibrer comme le sens mystique de la guerre.—JACQUELINE DE MALEPRADE.

The Modern Readers' Calendar, 1920. Published by the Woman's Press, New York. Price 75 cents.

The compilers of this issue of the annual calendar of the Young Women's Christian Association in the United States claim to have been "out catching thoughts" from the "floating literature" of the time. Perhaps, having caught so many of haunting beauty, they might have spared us some of the less notable sayings, and reminded us again of thoughts from the classics instead of them. But, as always, the calendar will make a very attractive Christmas and New Year greeting, and we hope many outside the United States will use it as such. Some year, may we hope that the Woman's Press will enlarge the range of their calendar and give us a really international collection of precious words? E. I. M. B.

Yashka: my Life as Peasant, Exile and Soldier. By MARIA BOTCHKAREVA. Published by Constable & Co., London, 1919. Pp. 339. Price 7/6.

This is the autobiography of the Commander of the Russian Women's Battalion of Death as set down by Isaac Don Levine, a friend of hers in America, and a truly amazing story. Mrs. Pankhurst has called her the greatest woman of the century, and as Mr. Levine says, "If Botchkareva failed—and this is yet problematical, for who will dare forecast the future of Russia?—it would not lessen her greatness. Like Joan of Arc, Botchkareva is the symbol of her country. She "embodies all those paradoxical characteristics of Russian nature that have made Russia a puzzle to the world. Take away from Russia the veneer of Western civilization and you behold her incarnation in Botchkareva. Know Botchkareva and you will know Russia, that inchoate, invincible, agonised, striving, rising colossus in all its depth and breadth."

The book is divided into four parts: "Youth," until 1914, when by a special act of grace from the war, Yashka, to use her self-chosen nickname in the Army, enlisted as a private; "War," until the Revolution of March, 1917; "Revolution," covering the period of Kerensky's rule; and "Terror," the triumph of Bolshevism over the army and the cities.

The story of Yashka's childhood and exile to Siberia with her husband is told with poignant vividness. It is especially, however, for her account of the reaction of Kerensky's Revolution upon the army at the front that

the book is of psychological value. No other first-hand story of that experience has yet been published, and the effect it had upon Yashka is intensely interesting. When she found that she could no longer get her men (she was over a platoon of seventy privates) to perform their duties, she went to the commander of the company and asked to be released from the army and sent home. Prevailed upon to remain by her superior officers, her burning desire was for an immediate offensive. Something must be done quickly or the discipline of the army would be irretrievably lost. "Then suddenly an idea dawned upon me. It was the idea of a Women's Battalion of Death to serve as an example to the army, and lead the men into battle." Rodzianko, the president of the Duma, in an interview with whom the idea came to her, approved, "Provided," he added, "we could find hundreds more like Maria Botchkareva, which I greatly doubt." "To this objection," she says, "I replied that numbers were immaterial, that what was important was to shame the men, and that a few women at one place could serve as an example to the entire front. It would be necessary that the women's organisation should have no committees, and be run on the regular army basis, in order to enable it to help towards the restoration of discipline," I further explained.

And this fundamental principle of "no committees" was vital to the whole of the history of the Battalion. It cost Botchkareva the loss of hundreds of women who originally enlisted, but it proved the backbone of the wonderful three hundred who ultimately went to the front with her. What they endured must be read in her own words, it is worse than pages of Carlyle's "French Revolution," and the end of Bolshevism is not yet. Millions of women and girls are still daily, hourly, at the mercy of "the Reds" in Russia; how often do we, in our safe cities and country places, think of them? May many of us read the story of Yashka and enter deeply into their suffering.

E. I. M. B.

The Supreme Gospel. A study of the Epistle to the Hebrews. By HUGH THOMSON KERR, D.D. Published by the Woman's Press. New York. 1918. Price 75 cents.

This little study is of peculiar value because it so successfully brings out the real interest and beauty of this epistle, which owing to its difficulty is apt to be rather neglected. The exposition is brief and well within the compass of the ordinary reader who has not much time. The material is very well arranged in short studies, and the treatment is clear and suggestive and opens up wide vistas of thought and reading, always the hall-mark of a really good commentary. The Bible is so emphatically "a book of life," that any treatment which tends in any way to keep it in a water-tight compartment is singularly unfortunate, it is in avoiding this danger that Dr. Kerr's work is so good.

If it is possible to single out special passages for commendation—the treatment of personality and revelation—and of faith in connection with the "Honour Roll of the Hebrew Nation" strikes one as particularly fresh and helpful. The Epistle has so often been regarded as an inspiration of the symbolism of Jewish ritual and therefore not much in touch with devotional and practical life, that here again Dr. Kerr does valuable service in drawing attention to its teaching on those particular lines. In passing one is grateful to him for some beautiful quotations, notably a passage from G. Adam Smith on Forgiveness.

The whole study stimulates to further reading and forms an admirable introduction to Professor Nairne's beautiful book on the same Epistle.

M. M.

Association and General News.

WORLD'S Y.W.C.A. STAFF.—During the past quarter **Miss Spencer** has visited Scandinavia and Finland for several weeks, attending Conferences at Nyborg Strand, Denmark; Upsala, Sweden, where she met Fräulein Hulda Zarnack, the General Secretary of the German Young Women's Christian Association, and two other workers from Germany; and Hovid, Norway, the All-Scandinavia Conference reported upon in detail below. During September Miss Spencer spent ten days in Paris, and has since been very busy indeed in London, for **Miss Bretherton** went to the United States in the middle of July at the invitation of the American War Work Council, and is only expected back in London about the middle of October. She also has visited several Conferences and met many of the Association leaders. **Miss Niven**, after a holiday, has been acting, in Miss Harriet Taylor's absence in the United States, as the Executive Secretary of the American Young Women's Christian Association work in France, Italy, and Belgium. **Miss Grace Saunders** has spent the summer interviewing workers for the Balkans, working out policy, and advising as to the equipment for the different Association clubs and restaurants, for which funds have most generously been given by American friends for that part of our field. She starts again for the Balkans early in October.

THE BALKANS.—As was reported in the July number of the "QUARTERLY," Miss Grace Saunders left Egypt in March, and went on a tour of general investigation in the Balkans. On her return she presented an intensely interesting report upon after-war possibilities urgently open to workers of the Young Women's Christian Association in Serbia, Bulgaria, and Roumania, and plans were at once made by the World's Young Women's Christian Association Executive Committee to meet at least some of the need. The War Council of the American Young Women's Christian Association came quickly and with great generosity to their help with funds and the promise of several experienced workers, so that the following proposals are now in process of being realized.

ROUMANIA.—That two student secretaries be sent to **Bucharest**, to start a club with a restaurant, for which it is hoped that Roumanian friends will eventually make themselves responsible. That at the request of a Roumanian ladies' committee in Paris for relief work in the villages, a travelling motor-car, with medical equipment, a woman doctor and nurse in attendance, be sent to work in country districts, educating the young women in infant care, hygiene, etc., and giving simple Bible teaching. That a secretary be sent to New Roumania, probably to **Herrmannstadt**, but wherever the new centre of education is placed, to start club work and give simple Bible teaching among the Roumanian girls of the town, including the students.

BULGARIA.—That in co-operation with the World's Student Christian Federation a Bulgarian woman graduate of London University, with considerable experience of the work of the British Student Christian Movement, be asked to become general student secretary at **Sofia**.

SERBIA.—That a British student worker be secured for Young Women's Christian Association work in **Belgrade**, who shall co-operate with the existing mixed Student Christian Association in developing student work, including Bible classes, etc., among the older girls in the High Schools, and at the same time in co-operation with existing relief societies try to meet the temporary need for a girls' restaurant and hostel resulting from war conditions. That a secretary be sent to **Uakub** to do Young Women's Christian Association work, including Bible classes, among school girls and students, and at

the same time help the ladies' societies in Uskub and Nisch which are trying to re-organize domestic training schools for orphans and others.

In all the places Miss Grace Saunders visited she found that "the demoralisation amongst girls has been marked during the war, as elsewhere, and it has led both men and women, even if not very religious themselves, to demand spiritual help, as they see no other power that can stem the tide. In Sofia and Bucharest, where Student Associations already exist, the leaders and professors say plainly that they want real spiritual teaching and will not be satisfied with anything else. We must send teachers who are really successful Bible teachers, as this is the vital need in the Balkans."

In her report to the World's Young Women's Christian Association Executive Committee, Miss Saunders also said, "It is interesting to note that although work amongst other classes besides the students has either been started or planned by the Young Men's and the Young Women's Christian Association, it appears to be everywhere the students or the elder pupils in the gymnasia who respond most readily, or, where work has not yet been started, it is for the students we are asked to care first. Probably it is wisest to concentrate on them and aim definitely at preparing them to become leaders in their turn to the other classes of young people."

Our readers will indeed look forward to news of the progress of the work in the Balkans, and Miss Saunders and her fellow workers, to whom letters may be sent through the World's Young Women's Christian Association office, will be counting on the sympathy and prayers of all the members of the Association. The Balkans is one of the great storm centres of the world politically and the young people there need of the very best we can give them.

CHINA.—Moral Welfare Movements.—"The Women's Christian Temperance Union of China is beginning work, with Dr. Mary Stone as President. This organisation has also an organising and a literary secretary, supported by itself. They have begun the preparation of literature, and have gotten in touch with all girls' schools in China. *The Christian Endeavour Society* is also promoting its temperance ideals, already indicated, in the face of amused critics, wherever it is doing work.

"In Shanghai there is a special movement against cigarette smoking on the part of women. A nation-wide stand against the exploitation of Chinese youth by the cigarette business is urgently needed.

"The social evil seems to be changing for the worse in China. Shanghai has an active Moral Welfare Committee, but in some way every city in China should organise its moral forces, the missionaries fully co-operating, and not waiting too long for others to lead."—"Chinese Recorder," June, 1919.

National Problems before the Chinese Y.W.C.A.—In her report for 1918, Miss Coppock summarises the problems specially before the National Committee of the Young Women's Christian Association in China:—

"Several serious problems face us at present. In the next five years we must increase our Chinese staff much more rapidly than has been done during the past five years. I believe this will be possible, because with ten centres, at least partially organised, more people will be hearing about the Association, and we find that more and more the secretaryship of the Young Women's Christian Association is appealing to educated young women as a life work. It is, however, still somewhat of an untried field. Teaching is much more definite in the eyes of the Chinese than the secretaryship, especially since most of our work is as yet pioneer, and makes very heavy demands upon Chinese secretaries. We, however, are full of faith that, as we need them, women will be found fitted for this service. There is no doubt but that they are needed, because a foreign secretary is quite helpless in any centre without Chinese co-operators.

"Another problem to which we are giving a great deal of thought is the matter of *Christian leadership in volunteer work*. In almost all our Churches there are very few Christian women in comparison with the men. Some cities where we are now doing pre-organization work have so few Christian women who are good leaders that it is a problem to select a strong Board of Directors. It is also serious that two-thirds of our memberships are non-Christian women. We have a wonderful opening for work among non-Christian women, but we must have at least a few very strong Christian women to lead and to create a Christian atmosphere for the Association.

"Yet another problem that is taking much thought is the matter of *secondary marriage and its relation to the Young Women's Christian Association*. As yet, there is very little public opinion against a man having as many wives as he can afford. Different Churches take different attitudes towards accepting men with secondary wives, and the secondary wives themselves, to membership.

"The National Young Women's Christian Association policy has from the first been that, in order to uphold the standards of Christian womanhood and to help create public opinion, secondary wives should not be admitted to membership. This, however, involves us in serious problems, because often it is the secondary wife who is her husband's favourite and much more progressive and eager for the things the Association has to give than the more conservative first wife. We are, however, grateful for our problems, and more than thankful that we have a goodly number of secretaries to decide them, also that we are gathering experience from a number of centres. I believe the Association can be of great service in China in helping to change some of these very harmful social customs, and thus helping to bring the Kingdom of God into this great land of China."

Foochow Y.W.C.A. Organized.—"After many years of waiting and very much planning, we have at last a real, live Association in Foochow City, organized on the 13th of March. To tell of all the work, the thought and the prayers on the part of the missionaries here in Foochow that went into that organization; to begin to present all that lay behind the two organization meetings, all that made them possible, would be an impossible task. But I do want to tell just a little of what the organization meetings were and leave it to your imagination to fill in the background of work and effort.

"To begin with, a week before the real organization meetings we planned two meetings at the Y.M.C.A. buildings. We were very fortunate in being able to have speak for us on those two nights a man who is prominent in Foochow, the Inspector of Education for Fukien Province, and who gave to the audience the reasons why the members of the Y.M.C.A. wanted the organization for the women. Just the fact that he spoke for the Association was a splendid help to us. We, too, were very fortunate in having a President of our Board of Directors who could and would make the other address of the evening, giving a talk on 'What membership in the Young Women's Christian Association means.'

"The actual organization meeting of the Association came on Thursday. The day was a challenge to our faith, for the day before it rained, and it was still raining Thursday morning. It rained off and on all day Thursday, and it seemed if things were going against us, for our women will not come out if it is raining. I tell you all this about the weather just to let you know the interest of the women. When we started out for the Association Building, we said that if there were enough women to organize the Association, it would be the most encouraging experience we had had. And sure enough, in spite of the rain, we had enough women to adopt the Constitution, elect the

Board of Directors and to actually get started. In addition to the business formalities, our President gave a very helpful and inspiring talk on the duties of the Christian members to the non-Christian ones.

"We almost held our breath after this meeting was over until the next day, when we were to have our really big meeting to which we had invited about two hundred guests, as many as we thought we could possibly accommodate in our building. In the morning it wasn't raining, and by afternoon the sun was out as if to lend special favour and enjoyment to our meeting. Before the meeting was over we had about one hundred and ninety women; to be sure they began coming almost an hour before the programme was supposed to begin, and kept on coming until about two hours after that time. We had the band from the Blind Boys' School to give us the air of festivity, and they succeeded in doing just what we had planned for them. The girls from one of our schools gave us an exhibition of their physical work, and it was so beautifully done that I'm sure it made the women want to have some like it. One woman of the city added greatly to the programme by giving us two solos, she being the only foreigner on the programme. The address of the day was given by the best Chinese woman speaker we have in the city, and she gave a splendidly Christian address and one that would appeal to every woman, calling forth her best effort both for herself and her city and country. The spirit throughout the whole meeting was unusually fine, and it seemed to me especially manifested when the members of the Board were signing the Constitution, and during the recognition service for the members. We began with sixty-one members, but we have been adding constantly to that number ever since the organization.

"Besides the organization of the city work, we have organized a Girls' Club in the Government Silk School, and I wish you could see the eagerness of the response of these girls, and the enthusiasm with which they enter into everything that is suggested to them. They meet once a week at our home, and for a half hour they have physical work, the next half hour they have Bible Study under the leadership of our Chinese secretary, and the last half hour they have a Hygiene talk. They are organized as Girls' Clubs usually are, and this spring their energies are directed according to these three lines. It seems to have opened up an entirely new outlook on life to them, and they are taking the responsibility of the club in fine shape."

—HELEN HARSHAW.

Publications Department of the Y.W.C.A.—Writing after the Secretarial Conference at Shanghai in February, Miss R. L. Fraser says: "I thrilled while I quaked at the volume and variety of publication needs—but oh, the smallness of our staff for it! Out of the absolute void of Bible study helps for girls in Chinese, we felt able to attempt before summer only the translation and publication of two courses already made and used by secretaries. Any number of adaptations of American publications could be used immediately, and a few we hope to try next year. A list of Chinese publications usable by our Associations, carefully compiled by a secretary this winter, will be published, but in English, for lack of time.

"The song book of which we are dreaming, which our conferences are needing, and which is one big contribution we might make towards the needs of Government and Mission Schools in China, will have to grow up slowly, but the revision of our conference hymn leaflet is a certainty, and we are to add to it two patriotic and one generally useful song. With the publication of our Chinese quarterly magazine, conference literature, a little student material and some reports, this is a large spring's work for three and a fraction full time staff—but we dream dreams, and whistle to keep our enthusiasm up!"

Phonetic Script in China.—Teaching women to read in Chinese character has been one of the hardest tasks of missionaries and the following news is very encouraging as to the possible value of the phonetic script in China.

"At a women's conference held in Kiukiang in April, twenty illiterate women were taught the new Phonetic Script. For the first three days they attended only morning prayers and the classes in phonetics. In that time, nine of the women learned the new system, so as to be able to put symbols together to form words. They then divided into three classes, so that the brighter ones might start on a Scripture reader. It brought great joy to these women to be able to read a verse in the Bible. Each promised to teach other women in their Church on their return."—"*Chinese Recorder*," June, 1919.

GERMANY.—From the correspondence and publications which, we are glad indeed to report, are once more coming regularly to the World's Young Women's Christian Association office from the leaders of the Young Women's Christian Association in Germany, it is evident that their work continues steadily. During this summer various Summer Schools and Conferences have been held: from May 15th to 23rd at **Milow bei Rathenow**; from September 1st to October 11th at **Milow an der Hagel**, a Bible School; from September 24th to October 1st, and from October 3rd to 9th, at **Misdray**, on the Baltic; and from September 15th to 18th the 26th Annual Conference of the Young Women's Christian Association at **Wernigerode im Harz**.

Besides addresses by pastors and lay workers, both men and women, on the devotional life and the evangelistic side of Association service, it is most interesting to find such addresses announced on the programmes of these Conferences as: „Was erwarten Kirchengemeinde und Jugend von einander?“ (What do the Church and young people expect of one another?); „The Trades Union Movement:“ „Das öffentliche Leben mit seinem Einfluss auf die Jugend und die Erziehung der Jugend für das öffentliche Leben“ (Public life and its influence on young people and the training of the young for public life), etc.

GREAT BRITAIN.—Statement as to the Principles of the **Y.W.C.A.**—"In response to various enquiries as to their attitude towards present day problems, the Executive Committee of the British Young Women's Christian Association desire to state as clearly as possible the principles by which they believe the conduct of the Association should be guided and animated.

Basis.—Faith in God the Father as Creator, and in Jesus Christ, His only Son, as Lord and Saviour, and in the Holy Spirit as Revealer of Truth and Source of Power for life and service according to the teaching of the Holy Scripture.

- AIM.**—1. The aim of the Young Women's Christian Association is:
To call young women and girls to the allegiance of our Lord Jesus Christ, the fellowship of His Church, and the service of His Kingdom.
2. To unite them in a fellowship of prayer, Bible study, and service, through which they may make their contribution to the spiritual, moral, and social progress of the world.
3. To make available for them all that will minister to Christian character, mental capacity, and physical health.

The statement of the Basis and Aim (as set out above) having been adopted by the representatives of the whole Association, as the result of

long and careful deliberation and much earnest prayer, should be recognised as the comprehensive and adequate expression of the essentials on which all must be agreed. This statement all leaders and workers in positions of trust are asked personally to accept.

We believe in the principles of religious freedom and of that unity in diversity which is known as interdenominationalism. We therefore welcome the co-operation of all those who accept our Basis and Aim, to whichever branch of the Christian Church they belong. As the acceptance of these implies a belief in the cardinal doctrines of the Christian faith as revealed in Holy Scripture, and a desire to work for the expansion of God's Kingdom, any further declaration as to belief or practice is, we believe, unnecessary and would not strengthen our fundamental unity.

Fully recognising that the choice of workers is all-important, and that during a period of unparalleled strain and expansion it has not been possible for all to receive full preparation and guidance, we believe that for the after-war work now opening before us they cannot be too carefully selected, trained and appointed. In such Christian leadership as the Young Women's Christian Association has to offer, modern social experience and knowledge of girls find their fullest expression, but above all devotion to our Lord and Saviour Jesus Christ and desire to win others to Him are essential qualifications.

Such women, we believe, will be inspired and guided by the Holy Spirit, and should have liberty to carry on the work—in co-operation with their Communities—in such ways as seem to them most fully to meet the needs and opportunities.

We realise very clearly that the days in which we are living make a high demand upon spiritual life and upon capacity for service and self-sacrifice. The need is apparent for a renewed study of the Bible and of the essentials of the Christian faith by all who desire to understand that faith, to live that life, and to work for the extension of Christ's Kingdom.

ITALY.—During this summer the American Young Women's Christian Association has won its way to the hearts of very many Italian women and girls, as it did earlier to those of Frenchwomen. "Other than the success of the summer camp at Pontassieve," writes Miss Lillian Hull, "the month of July and most of August was a time of discouragement, if one allowed oneself to be discouraged. Our investigation had shown that Italian girls needed our work, and were eager for us to open our centres, and, with that as an incentive, we ought never to be cast down, but the question of finding locations for the centres seemed almost insurmountable. . . . It was almost the end of August before our long lane found a turning.

"Then all in a week we found a splendid location in **Genoa**, a really superb one in **Florence**, a villa in **Trieste** became possible, and a portable hut is on its way to **Spezia**. Secretaries are now (September) busy preparing, painting and furnishing these new *locali*. In **Rome** and **Milan** we are renovating in a very attractive manner places that already belong to the Italian Association, and we have the promise of a small boarding house in **Naples** for the fall. **Turin** we are giving up for the present as we could not find a location, and decided that **Palermo** needed the work much more, therefore we are negotiating for a place at Palermo at present.

"We are of course meeting what the workers met in France, the confident assurance that our methods are not going to work. 'American girls may like them, French girls possibly, but Italian girls won't be attracted by anything if they are the wrong sort and will have to stay at home if they are the right sort,' etc., etc. For instance, a very prominent Italian at Spezia says that he is glad to have us come, and if we have money to throw away Spezia is a very good place in which to throw it, but that Spezia girls who are running in

the streets looking at the sailors cannot be got off the streets by any method ever devised. That remains to be seen—we are not in the least discouraged! Whatever anyone tells us, we find girls very much the same all over the world.

"In **Naples** the history of our first month's work reads like a fairy tale. We had been told by everyone that Naples would be the most difficult city in Italy to work in. The first visit to Naples brought forth a visit to the Commandatore of the Casa di Emigrazione, who welcomed our ideas and proffered aid, and immediately set a fine room at our disposal. At the end of the interview he asked permission to kiss our hands as a token of his appreciation of the very sympathetic interest in his country-women. Another pessimistic friend said: 'It is very easy for a Neapolitan to kiss women's hands and make speeches, but the real co-operation will be another thing.' However, when our secretaries reached Naples a month later the Commandatore was as good as his word, and at present he turns to the Young Women's Christian Association for many things. 'Would it be possible for you to teach the children not to pull up and trample on the flowers? They have spoiled my beautiful garden. I will make another if you will teach them not to be destructive.' Another day he sent word to the room that he would like to have the young women present 'in uniform' as part of his staff to welcome some dignitary who was coming on a visit to the Casa. He is interested in the big blue aprons the girls have adopted as a covering to their uniforms while down there at work. He is interested in finding them a good inexpensive *pension*. Once he said it was like the help of two angels to have the Americans aid him with 'so many women.' The programme thus far worked out for work there is the comfortable rest room for the women, games and toys for the children, simple classes for the women as they desire them, and plain stout cloth at the room where the women can meet, and under instruction make some new clothes for their children. Many of them are in tatters having worn one dress for unheard of periods, and the mothers hate to take them in the boat for America in such a state. Also the women, many of them too excited to settle down to English classes in the few days of waiting in Naples, are eagerly asking for addresses of places in America where they can learn. We are furnishing personal cards or notes now, written by the secretary in Naples. It will serve as a personal introduction to the kindness of an International Institute worker who meets the boat, thus a chain of work will be formed.

"However, another surprise was awaiting us in Naples. Miss Hanson, the worker there, thought the plan of noon club work in places of work might obviate the Naples conservatism in regard to the girls congregating and going in the streets (unless from home to work and return). The result is that two large factories have asked us to do club work, and one large department store has about decided to also have a girls' club. We are rushing an extra worker to Miss Hanson, as besides those three clubs we have a hostel (boarding-home) to refurbish a little, and a possible site for a cafeteria, if we find such a venture possible for Naples.

"Everywhere, from the girls themselves and from those who really have to do with girls, we have the greatest encouragement and the friendliest attitude. Last Friday we visited a summer camp run by the Young Women's Christian Association out of Genoa. The girls sang fascinating Italian songs for us, one about the girls of Trieste and the Piazza di San Giusto, where Trieste first declared her liberation from Austria. When I ventured in my halting Italian to tell them of my wonderful trip all along the war zone of Italy to Trieste, and that I saw the Piazza di Guisto, where suddenly the Italian flags waved from every window, flags that had been *made and dyed* in secret (they could buy no green in all Trieste), when I told them this, their eyes glowed and they said that they had understood every word, and asked if they might sing the Trieste song again. And as we went down the mountain

homeward those girls called down repeatedly 'Viva America,' and we answered back 'Viva Italia.' Whatever the political differences of Italy and America, whatever the barrier of language, religion and custom, the Italian and American girls and women have a feeling for each other that is 'simpatica molte simpatica,' and we shall work out a relationship which will be a helpful and beautiful thing for us all."

SCANDINAVIA.—Realizing the great tasks confronting the Young Women's Christian Association at the present time, and the importance of co-operation, the National Young Women's Christian Association committee of Norway invited their Scandinavian sisters to a *Leaders' Conference* at Hovik, near Kristiania, from July 8th to 12th. The conference was attended by about sixty leaders from Finland, Sweden, Denmark, Iceland and Norway, and we were very thankful to have Miss Spencer among us from the headquarters of the World's Young Women's Christian Association.

We were all lodged in a boarding school, a lovely place with old trees surrounding it, and overlooking a fiord. The day commenced with morning prayer at 8.15; at 9.45 we had Bible studies on the Epistle to the Ephesians; and at 11 we discussed the topic of the day. Special conferences were also held each afternoon. The most important subjects discussed were the following: "How to discover and train leaders," opened by Fröken Margrethe Parm; "How to win modern girls for the Young Women's Christian Association (Ingibjorg Olafsen, Iceland); "How can Scandinavian women help each other to face the new era before us" (the national secretaries of Sweden, Denmark and Norway); "The Young Women's Christian Association and foreign missions" (Henny Dons).

The urgent need for new workers was deeply felt by all the delegates. We must have more employed secretaries in Scandinavia, and a great many more voluntary workers. It was proposed to arrange short courses of training up and down the several countries for voluntary workers, and a Training School for Secretaries *must* be started.

The Scandinavian Association are going to try and help each other by intervisitation, correspondence, the interchange of workers for short periods, exchange of helpful literature, intercession, and by arranging Leaders' Conferences regularly for Scandinavia. A resolution was passed by the conference, requesting the National Committees to appoint members of an international committee for Scandinavia and to authorize them to lay plans for a Training School for secretaries for Scandinavia."—MARGIT BRAATHEN, August 9th, 1919.

UNITED STATES.—**The Nursing Emergency and the Y.W.C.A.**—In 1896 the course in Trained Attendance was first offered in the Ballard School, then known as the Educational Department of Central Branch, Young Women's Christian Association. In the early days, the students were mostly women who wanted the instruction for their own personal benefit so as to be ready for emergencies in their own homes; or women who intended to take up the work as a profession, for the purpose of earning their own living.

During the war, however, the classes were almost entirely composed of women of leisure who were anxious to offer their services to the Government. The demand for the work increased to such an extent that we had to double the equipment. In normal times the students averaged about 40 in a class; during the war we had as many as 150.

The students are taught the practical work of nursing in an intensive course of eleven weeks. Lectures are given on physiology, anatomy, the theory of nursing, ethics of nursing, and emergencies; invalid cookery and bandaging are included. All the practical work is demonstrated with up-to-

date apparatus, and each student is obliged to practise until proficient. The School has a complete hospital equipment, with artificial and live models, for the demonstrations and practical work. Students are also given opportunity for practical work in New York's leading hospitals. A written entrance examination is required of those who have not had the equivalent of a high school education.

Since 1914, more than three hundred of the Ballard School trained attendants have been in France. Among them was Miss Mary Hoyt Wiborg, who was in an improvised hospital in a little town back of the Marne, alone, with just three other women,—Mrs. Herbert Squiers and two French nuns,—when, on the evening of May 31st, 1918, a train load of 600 wounded soldiers arrived at the hospital. She cared for these men for twenty-four hours, giving injections to ease pain in very severe cases, and finding time to give comforting words of cheer to the men who could understand. The next day Mrs. Squiers went to the headquarters of the French Army, and the commander sent a corps of doctors to take charge of the hospital.

Miss Clara Hyde, another of our graduates who did good work on the other side, has been decorated by the French Government. She worked under the direction of the French Red Cross.

Since the armistice was signed, there seems to be a mistaken notion that nurses are no longer needed, whereas the real fact is that nurses are more in demand than ever before. The nursing profession has grown to see the necessity for the education of "trained attendants"; the nurse no longer regards the "trained attendant" as a cheap competitor; many occasions arise when the nurse needs intelligent assistance, and where it does not seem wise to call upon another nurse.

There will always be a field for the "trained attendant." Our graduates demonstrated their skill during the recent epidemic, and we feel that one "trained attendant" in every home in the United States would serve to relieve the strain on the nursing profession in future crises, and to safeguard more efficiently the health of the nation.—ESME L. ADAMS, *April*, 1919.

A Foreign Women Students' Club in New York is shortly to be opened by the Young Women's Christian Association under the charge of Miss K. B. George, at 74th Street, New York, and we call the special attention of all friends of women students going from other countries to the United States to the following information:—

"There are one hundred and twenty foreign women students now studying in New York, who are in touch with the Young Women's Christian Association. South American and Mexican students are constantly arriving. Eighty French students are coming soon. Chileans and Argentinians are among the sixteen nationalities represented. Many of the girls are advanced students. One Filipino girl is studying for Ph.D., while an Ecuadorian girl will soon receive her master's degree.

"America is not only a lonely place for these girls, but an unreasonably expensive one, because of their ignorance of living conditions and legitimate prices. Miss George reports one case in New York of three students who were sleeping together in one bed and paying fifteen dollars a week apiece for the privilege. They were forced, through understandable ignorance, to pay three months in advance. Such episodes give an unfavourable impression of the United States, and are unnecessary.

"Most of the students are here as a result of the war; South American girls particularly, whose fathers have been cut off from business in Europe, and who formerly went to the continent to study. They have all come to the New World for ideas."—*War Work Bulletin*, May 30th, 1919.

The Polish Grey Samaritans.—"In October, 1918, we reported with great interest the scheme devised by the American Young Women's Christian Association War Work Council and the Polish Reconstruction Committee for recruiting and training the Polish Grey Samaritans. We hear that in early June the last class of these students completed its training and received certificates of social service, which means that about eighty young Polish women are ready to return to their native land for reconstruction and social work. The Polish Grey Samaritan Committee, composed of the Young Women's Christian Association and the Polish Reconstruction Committee, was to disband with the June ending of its work, though it will meet on call if an emergency should arise.

"'Abundantly worth while' is the phrase with which Mrs. John R. Mott of the War Work Council characterized the accomplishments of the course, and this is fully proven by other nationalities now asking for the same training for young women of their own countries. Italy, Serbia, Roumania and Czecho-Slovakia are among the nations from whom requests have come.

"Because of the repeated demands, the summer session at the Training Schools of the National Board is to use its equipment for a course of training, similar to that given to the Polish Grey Samaritans, for fifty young women of eleven different nationalities. The session will run from July the fifth to September or October, and will devote itself to training the students in refugee, public health and social work. The school will really be an international one, with the breadth of viewpoint which such an undertaking involves.

"'Are all these nationalities to live together?' was asked in amazement at the meeting of the executive committee of the War Work Council at which it was voted to use the available equipment for this course.

"'Why not?' came Mrs. Mott's answer. 'The fusing process which would inevitably result would be remarkably broadening.'

"The group will do reconstruction work in their own countries, returning for that purpose as soon as conditions make it advisable. The way is being prepared at present, for instance, for the Polish Grey Samaritans to do their work in revived Poland."

Work in Coloured Communities.—"The sum of \$45,482.83 awarded to Colonel Roosevelt for bringing to a close the Russo-Japanese War, which was originally given the Government to establish a permanent peace commission, was returned to Colonel Roosevelt by special act of Congress. On August 25th he made public his distributions. Colonel Roosevelt numbered in his gifts numerous war charities of all shades of politics and religions.

"To the War Work Council of the Young Women's Christian Association, Colonel Roosevelt gave the sum of \$4,000 to be used for the coloured work. In making the gift, Colonel Roosevelt said in his letter: 'To the Young Women's Christian Association War Work Council, through Mrs. Henry P. Davison, \$4,000. I have asked that Miss Eve Bowles be consulted in the disbursement of this item. My wife and I were very much struck by the work of Miss Bowles in connection with the coloured hostess house at Camp Upton, and I have asked that the money be used for the hostess houses for coloured troops and in the work among coloured women and girls in and about the camps and cantonments.'

"Too much credit and appreciation cannot be given to Colonel Roosevelt in his generosity and farsightedness in helping the race through its women. Standing with him and with special concern has Mrs. Roosevelt been thinking and planning for us, and to her we also give our heartfelt thanks."

INDIA.—Female Education.—In the latest Quinquennial Report of Education, published by the Government of India, which covers the period from April, 1912, to March, 1917, and deals with the whole of British India and Burma, but excluding Ceylon, progress is reported in every department, especially the training of teachers and in higher education. "It is freely acknowledged that the mainstay of useful work, outside the more important Government institutions, is found in the missions. It is stated that prejudice is in some ways and in some quarters slowly giving way, but there is little active effort on the part of Indians. It is not easy to obtain the services of Indian ladies on committees of school management; much is left to the missions. There is a general unwillingness to pay fees.

"In primary education progress is disappointing, partly because the efforts of Government have not been backed up by parents. But it is stated that 1.03 per cent. of the female population is at school, whereas in the previous quinquennial report the figure was .76 per cent. Of these, however, in the presidency of Madras 58 per cent. are in the infant classes.

"The order of communities as regards the education of girls differs from that of boys, which is Parsis, Europeans, Brahmans, Indian Christians. For girls the order is Europeans, Parsis, Indian Christians, Brahmans, Muhammadans and other Hindus. English education seems to be preferred to vernacular education.

"The principal event of the five years was the establishment of two colleges for women in the city of Madras. There are now 742 women students in India. Bombay has no college for women; Bengal has two, one Anglican and one administered by Government; there are four in the United Provinces, of which one only is for Indian women, the Isabella Thoburn College of the Methodist Episcopal Mission at Lucknow. There are no other women's colleges for Indians."—*The Harvest Field*, June, 1919.

The Y.W.C.A. and the Study of Indian Social Problems.—Speaking at a Conference of the Young Women's Christian Association at Ootacamund in May, the Bishop of Madras dwelt especially on some of the great possibilities for Christian women in India to make their influence powerful in the right direction.

"You can study the questions of the day, the political questions, the social questions and the industrial problems. Effective work always depends upon adequate knowledge, and the reason sometimes why social work is so ineffective is because it is not based upon careful study and accurate knowledge. One very useful work that the Young Women's Christian Association might do is to form everywhere Study Circles in all their branches and lead their members seriously to study such questions as co-operation, sanitation, the problems of health, the drink question, the industrial problem and wages. Possibly you might be able to influence the great leaders of industry in India to improve the conditions of labour, to bring home to the landowners that the condition of the depressed classes is a danger and a scandal and a serious obstacle to social and political progress; to get millowners to see that it is not right for men to work in their mills from 14 to 15 hours a day for seven days in the week, and to bring home to Government that they are employing sweated labour on a large scale.

"Then you can give your personal service. It will be a thousand pities if that spirit of personal service, with all the self-devotion and self-sacrifice that the war has called forth, is allowed to die away in times of peace. If every Christian woman of education and leisure would take up some one social problem, and devote her spare time and energies to a serious attempt to solve it, the good that might be done in India would be simply incalculable."

—*The Madras Diocesan Magazine*, June, 1919.

THE WOMEN'S INTERNATIONAL QUARTERLY.

JANUARY, 1920.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

Italian Women—Yesterday and To-day.

Luisa Giulio Benso.

HAS the Italian woman really progressed during these last years? On the one hand we see the difficult and varied tasks successfully accomplished by women, and the spread of education among them; on the other hand the apparent lack of a deep moral sense, the opportunism, weakness of faith, extraordinary love of luxury, and the ambition which so often corrupts women as well as men in these days of tragic transitions.

“Has woman progressed?” To answer the question for Italy one compares her women of to-day with those of a century and a half ago, before the French Revolution. The women of the upper classes then were of the volup-

NOTE:—This periodical is published by the Committee of the World's Young Women's Christian Association, but that Committee does not hold itself responsible for views which may be expressed by individual writers on matters outside the Association.

When reprinting or translating articles and extracts, editors are asked kindly to indicate the source from which they have been taken.

tuous and idle type described by Parini; those of the middle classes vegetated and worked—the girls' thoughts fixed on work, the women doing their duty honestly for the most part but with few ideals, copying in their faults and in their rare virtues those above them in station, who seemed to them so favoured and happy. The women of the people, a thousand half-formed thoughts surging in their minds, toiled in misery and profound ignorance, deprived of the joys that education gives, and finding their best comfort in their faith.

The days of the self-governing Communes, in which Italy rose to new glory, had passed away, the great men and women of the past seemed like a dream amid the powdered folly and vice of the time. But after the epic struggles of France for liberty, the victories of Napoleon, and the first movements of our Renaissance, Italian women began to live a new life. Their drawing-rooms were no longer open only for the reading of light novels or the accommodation of dancing couples, but for animated discussions and the friendly exchange of thought. Middle-class families were no longer satisfied with their modest and quiet mediocrity, women desired instruction, realized that their houses created responsibilities for them and gave them rights. Life opening before the young with wider horizons invited them to walk in new ways, to gain in knowledge, and to open for themselves doors which had been closed for centuries. The workers, too, sought their way in the midst of all this awakening, entering the factories of every kind which were opened, learning to read and write in the schools, and realizing gradually that the development of their hitherto totally untrained faculties must mark the beginning of a new era of progress.

Works of charity increased to an extraordinary degree, and took distinctive forms. It is true that at first they consisted mainly in giving relief to the sick, the young, the old, without examining the causes of poverty or the often fatal effects of environment in connection with vice, with material and moral misery and degeneration. Later, however, this was changed, and at present every good work is started after thorough investigation. Not only are protection and charity given where necessary, but an effort is made to instruct, to renew, to heal, and to give effective help in raising and strengthening ideals, showing to young

and old alike a way of life of which they had formerly no idea.

One of the most valuable of these efforts has been to revive women's industries. In the ancient towns of former times, which in many cases grew up and centred round the castle of some noble family, the "Castellane" or Lady of the Manor made her vassals work at beautiful laces and materials, which embellished their persons and had a refining influence on their minds, and there were women hidden in country places and by the sea who took pleasure in weaving by their own firesides cloths of lovely colours, in making baskets and other works of artistic value. After a time, however, this custom almost entirely disappeared, and the materials and laces were only found preserved as antiquities in old country coffers, precious because of the memories they awakened.

A group of ladies, realizing that factory life is often fatal to the physical and moral health of the young, and desiring to revive in them the love of artistic and beautiful work, founded schools in different parts of Italy, thus giving a new impetus to industry and the arts and purifying taste. The popular lace schools of Burano and Venice were born again—the delicate needlework of Emilia, the pillow-lace for which the Ligurian Riviera is so famous. The varied coloured fabrics woven in Sicily and the beautiful straw baskets of Sardinia were once more seen, and the Bandera embroideries, of which Piedmont was so proud, received a new impetus. Professional and popular schools grew up around the busy nucleus formed by the Society of Italian Women's Industries, where new and original designs were created for our workwomen, which enabled them even to surpass the achievements of past centuries.

In addition to this fervour of life spreading from one end to the other of the peninsula, there was an outburst of enthusiasm for study. Government schools had to be increased in great numbers in all parts of the country. Secondary schools and universities opened their doors to our girls, who took degrees with honours in literature, philosophy, law, medicine and mathematics. Women became teachers in our technical schools and colleges, and during the War filled the places of young men teachers at the front, overcoming thus a deeply rooted prejudice, and

proving that woman can compete with man in the teaching world.

Women clerks increased in numbers, and as ever more factories claimed recruits, women found themselves by the side of men, supervising workers and organizing crèches, savings banks, and other forms of welfare work. Workrooms overflowed with women. During the war they were counted by thousands, and it is due to them in great measure that our soldiers never lacked the necessary munitions of war, as it is due to the enthusiasm of our peasant women, whose efforts never relaxed, that our harvests were not lost.

In the arts of weaving, tailoring, artificial flower making, and in every field where it was possible for her, the lower-class woman has been ready to work, revealing a lively intelligence and an unexpected strength of will. It is true that factory life, the growing love of money, the freedom allowed to girls with unformed and undisciplined characters has often been morally fatal, and manners in these tragic years have sadly deteriorated. But while the fire is burning it is not possible to set bounds to the flames, which may have a purifying effect, and it is only when calm is re-established that it is possible to think of a firm reconstruction, secure against the elements, founded on the beneficent progress of science. And this reconstruction has begun and will progress in Italy. The desire for self-improvement has become more and more noticeable among girls, and to meet this desire schools open on Sundays have been started for them in all the towns of Italy, where they can obtain the education which will improve their mind and character as well as the quality of their work, thus giving them more joy in it. A newspaper edited by women for working girls deals with all the questions treated in the best women's papers. The question of Women's Franchise, at one time considered ridiculous by the feminine public themselves, is now the subject of serious discussion by our politicians, and the time is not far off when Italian women will have the municipal and political vote, and will thus influence the making of progressive and restrictive laws, which will improve moral conditions and establish family life on a surer basis.

The influence of women's education upon our litera-

ture has been remarkable, and although we have not the brilliant novelists of France yet we have writers of real worth, who by novels, stories and essays are making a valuable contribution to the thought of our country.

The intellectual, social and industrial progress of Italian women is, then, very great, and to realize it a visit to the valley where I pass the summer would suffice. Torre Pellice is a little town of a few thousand inhabitants, situated among the Italian Alps, at the foot of the high mountains which separate Italy from France. It is not a rich city either in great factories or great rivers, but the industry of the people has drawn the best from every foot of arable soil, and the desire for knowledge has raised schools of every kind in the villages and in the town itself. Girls who speak the French of the Pellice Valley go to school to learn Italian, take their degrees and go abroad to London, to New York, to Holland, to teach the two languages. They are serious, hard-working girls, who take with them wherever they go some of the geniality of Italy, and preserve under every sky a vivid, intense love for their little home. After some years of exile and work they return to their country with their savings. They beautify and increase the comfort of their homes, fill their gardens with flowers, add to the number of books in their libraries, and spend the greater part of the year there. The humblest peasant in these valleys has some books which he reads with great satisfaction, and his wife takes pleasure in reading and discussing with him the events which are making history.

Italian women have indeed progressed, and if in certain country places of the south illiteracy persists, and our strenuous modern life is almost unknown, yet gradually superstitions, prejudices and ignorance are yielding to the strange rush and fervour of life in the greater number of Italian women. In the Roman Campagna, solitary and forsaken, schools have arisen as if by magic, where men and women, boys and girls, go to learn. The spread of knowledge is putting all darkness to flight.

It is true that this feminine ardour of conquest, this new thirst for knowledge, the battle with hostility against progress, gives women who are still fighting to win in the struggle an air of emancipation and of freedom which clashes with old customs and gives the family a different stamp. It is

true that life passed in the office, the school or the factory keeps the mother from the watchful care of her children, and makes her duties harder to fulfil, and it is also true that too much thought is given to woman's rights and too little to woman's special mission in society and in the home.

But with new ways of life new duties arise. Life has to be re-arranged on a basis which will allow for progress and scope for the activities emerging on every hand, and women have to study with ever-increasing earnestness the problems which confront modern society, to decide what is the best kind of education to give their girls, and what are the laws and institutions best adapted to restrain vice and to raise the moral tone of the coming generation. Just now Italian women are working with praiseworthy zeal for the good of their country, and are at one with the most advanced of other nations in their desire to give all they can to make the life of their people more enlightened and happy.

Quelques Impressions sur l' "Emergency Training School" de Paris.

Jacqueline de Malprade.

LE 15 juillet dernier, au lendemain des fêtes émouvantes de la Victoire, à l'heure où s'ouvrait, mystérieuse, l'ère nouvelle de la Paix, où s'ébauchait la Société des Nations, où l'Europe occidentale toute meurtrie se tournait avec un frisson d'idéalisme vers un avenir meilleur et plus digne de l'homme, s'ouvrait à Paris, au cœur du quartier latin, sous les auspices de l'Y.W.C.A. universelle, une Ecole Internationale de Service Social : pour la première fois, des femmes de toutes les nations venaient se préparer, par trois mois d'études communes, à travailler dans les différentes œuvres de l'Union Chrétienne et de la Fédération.

Nous nous sommes rencontrées une cinquantaine, de quatorze pays différents (Belgique, France, Italie, Norvège,

Portugal, Royaume-Uni, Serbie, Suède, Suisse, etc.) de religions, de mentalités, d'âges très divers, destinées à des activités différentes : toutes attirées par le même idéal de service. Et avant même de nous connaître, nous nous sommes mises à travailler ensemble dans la chaleur et la poussière de l'été parisien, à l'époque où l'on a coutume de se reposer au bord de la mer où dans les montagnes.

D'éminents professeurs, français, anglais ou américains, presque toujours de passage, traitaient devant nous chaque matin les questions sociales et religieuses les plus diverses : organisation et législation du travail ouvrier, protection de la femme et de l'enfant, hygiène sociale . . . problèmes métaphysiques de la souffrance et de la liberté, psychologie religieuse, étude critique des textes bibliques, etc. . . . Quelle richesse de réactions ces cœurs n'ont-ils pas provoquée dans notre auditoire cosmopolite ! Aussi quelle abondance de questions, quel bouillonnement d'idées dans les entretiens qui les terminaient ! L'après-midi, libre, était consacré au travail personnel, aux sorties, à la visite des merveilles artistiques de Paris. Une conférence sur le travail pratique de l'Y.W.C.A., donnée par quelque charmante secrétaire, nous réunissait encore avant le dîner, et la journée s'achevait par un culte en commun. Le samedi et le dimanche s'organisaient souvent des expéditions hors de Paris.

Nous avions donc beaucoup de temps, en dehors des heures de travail, pour faire connaissance ; et l'approfondissement de nos relations personnelles devint vite un centre captivant d'intérêt. Dès le début circula entre nous, alimenté par une bonne volonté générale très ouverte, un vif courant de sympathie. Nous eûmes pourtant à traverser une période délicate d'adaptation mutuelle ; il y eut presque une heure de crise où se heurtèrent différents points de vue sous-jacents à notre commune orientation et où furent discutées avec ardeur des questions d'ordre vital. Mais après ce léger choc, un effort sincère de compréhension réciproque nous ramena, avec plus de sûreté, à l'équilibre initial : et une ⁿfois de plus triompha cette "bonne volonté" dont le vieux Kant a si bien dit que rien n'est meilleur ici-bas. Ainsi naquirent, à ce contact quotidien, de chaudes amitiés, fruits précieux de notre rencontre.

Et aujourd'hui que l'hiver nous trouve dispersées,

absorbées chacune par une tâche différente, en attendant la lettre circulaire qui nous servira désormais de lien plus d'une d'entre nous sans doute repasse en elle-même quelques souvenirs de l'été. Dans notre mémoire défile, avec les visages familiers de nos directrices, la longue théorie de nos professeurs ; en pensée nous revoyons les bonnes séances du matin dans la grande et claire bibliothèque où nous avons écouté tant d'orateurs et recueilli tant d'observations originales sur les différentes façons d'aborder un public et d'attaquer un sujet ! Nous revivons aussi les heures de discussion animée dans le frais petit jardin où nous avons vu jaunir les feuilles, les repas toujours gais où le hasard des serviettes en papier nous donnait chaque jour de nouvelles voisines, nos bonnes heures de musique, notre soirée costumée, certaines promenades faites en bande dans des œuvres ou des musées, un pèlerinage dans les pays dévastés d'où nous rapportâmes tant d'impressions poignantes, l'agréable semaine de repos passée ensemble à la campagne, si propice à l'épanouissement des amitiés.

Nous revoyons encore, et ils comptent parmi nos plus doux souvenirs, les petits groupes d'études bibliques librement organisés entre nous, réunions toutes simples dans quelque cadre dont l'intimité favorisait celle des cœurs. Enfin nous gardons un inoubliable souvenir de notre retraite des derniers jours entre étudiantes de la Fédération : installées pêle-mêle sur des divans et des coussins autour d'un bon feu de bois dans une jolie chambre haute ornée de fleurs, la fenêtre ouverte avec un grand balcon sur de beaux arbres éclairés le soir par la lune, quelles heures de bienfaisant recueillement et de confiante intimité en Christ n'avons-nous pas vécues. . . .

S'il fallait résumer nos impressions et nos expériences de l'été, ne dirions-nous pas tout d'abord que ces deux réalités : " Christianisme " et " Service Social " nous sont plus que jamais apparues, pendant ces études, indissolublement liées, au point que le Christianisme aujourd'hui doit être social ou ne pas être ? Nous affirmerions aussi, pour l'avoir vécue, l'unité profonde du cœur humain, et surtout de l'âme chrétienne, à travers toutes les distinctions nationales, et le grand espoir qu'ouvre cette expérience à l'avenir du monde. Malgré la modestie de ses prétentions, notre Ecole n'a-t-elle pas démontré en effet qu'une vie internationale est possible, au moins entre femmes ?

Village Life in Western India.*

M. M. Underhill.

It has been computed that about 90 per cent. of India's population are village-dwellers, and no one can live for long in India without realizing that village life is best suited to the Indian genius.

Her religious and social customs are based on the supposition that space and solitude are available to every man. The injunctions for daily religious observances, laid down in the ancient classics, involve such things as the observation of the exact moment of sunrise and moonrise, and the ability to bathe in a stream in a place apart. Town life precludes the carrying out of most of such injunctions, and it is pathetic to watch on the seashore in Bombay pious men and women attempting to carry out in salt water in a crowd, purificatory rites which should be performed in fresh water apart.

Again, whereas a village wedding, being of interest to the whole community, offends none by its noisy night music, a town wedding is a source of great annoyance to all who live within a large radius, and who are unknown to the families concerned. Again, India's natural aversion to hurry and aptitude for meditation find their own setting in the village, not in the town.

The villages of Western India are almost entirely Hindu in their population, Musalmans being in a very small minority; hence the Musalman custom of secluding their women, known as the "purdah" system, is practically non-existent. The Hindu women are perfectly free to go and come as they will, and even the Musalman women relax much of the strictness of their seclusion. As is to be expected this freedom results in greater physical and mental vigour than is to be met with among the women in those parts of India where the purdah system obtains.

As far as possible I will deal with my subject under three heads, viz., the Social, Industrial, and Religious aspects of village life; but it is impossible to keep at all strictly to such headings when dealing with a country whose industrial "bank holidays" are all religious feasts,

* Being the substance of a lecture given to the Women's Indian Study Association, November 21st, 1919.

and whose social customs, down to cooking and tooth-cleaning, are the subject of minute religious instructions !

I. Social Life.

The ordinary village is self-contained and self-governing to a certain extent. The majority belong to the agricultural caste and work on the land. The following officials will be found :—

(a) The *Patel* or headman. He will be a farmer, a man of some substance in fields and cattle, though possibly unable to write more than his own signature or to read. He is the head of the village council, has certain privileges of precedence, and is held responsible by the Government for the good behaviour of his people. The office is hereditary.

(b) The *Kulkarni* or accountant. He is usually a Brāhman by caste, educated in the vernacular, with, perhaps, a small knowledge of English. His duty is to keep the village records of sales, leases, etc., and his office also is hereditary.

(c) The *Guru* or priest. He is the village "chaplain," a Brāhman, and performs the birth, wedding, and other ceremonies ; he may or may not combine these duties with those of astrologer and temple priest. A large village would, however, have another Brāhman, whose duty would be solely that of drawing up horoscopes, informing the villagers of the auspicious and inauspicious days and hours for weddings, seed-sowing, and so on. The priest of the village temple is not necessarily a Brāhman. Many of the village tutelary deities are survivals from pre-Hindu, not to say pre-Aryan, times, and their priests may be men of low caste. One sometimes even meets with village shrines under the charge of an "untouchable."

(d) Any good-sized village in these days will have its elementary school under a schoolmaster, who, again, is likely to be a Brāhman ; but a number of Western India villages will now be found to have a Christian schoolmaster in connection with some missionary society.

(e) There is almost sure to be a money-lender, most probably a "foreigner" (*Pardési*) from Mārwar. The Mārwarī is known all over Western India as a hard man.

He combines money-lending with the sale of grain and spices, and hardly a man in the village could be found who is not more or less in debt to him. The owner of a small holding and the day labourer find it hard enough to make a living in the best of years. If rain fails or through any other reason the harvests are bad they must have recourse to the Mārwarī. Add to this the fact that custom rules that exceedingly large sums should be spent on wedding and funeral ceremonies, and it can easily be seen why every village has its Mārwarī. Interest up to 20 per cent., 30 per cent., and even higher is charged, the only record is in the Mārwarī's books, and the borrower has to put his thumb-mark, being totally illiterate, to any document shown him. The happy ability of the villager to live entirely in the present, ignoring the troubles which the future certainly has in store for him, stands him in good stead. Were it not for this trait he would be a miserable man indeed, burdened with a debt he can never hope to pay, and which he passes on to his children after him. In the old lawless days it behoved the money-lender to walk warily, otherwise his victims might make a night raid, giving him a sound cudgelling and burning his books, leaving no proof at all that Rāma, son of Lakshman, owed the sum of one hundred rupees. But in these days such methods are less practicable, the result being that the law, which exists to do justice to the oppressed, has at times to uphold the oppressor as he is the one who can produce evidence of loans, which perhaps his creditor has repaid over and over again in high interest.

A system of co-operative banks is, however, being gradually introduced, which should go far to alleviate the lot of the poorer villagers.

Besides the village officials mentioned above there will be the members of the various necessary occupational castes, *i.e.*, the carpenter, the blacksmith, and the leather-worker, who make and repair the wooden, iron and leather parts of carts, agricultural tools, skin well-buckets, etc. The barber is a necessary individual as no Hindu shaves himself. There will also be a watchman, and a sweeper who attends to what little is done in the way of sanitation.

There will probably be a village well, besides private ones in certain fields. At the well, morning and evening, the women and girls gather to draw water and to talk.

The cattle graze on jungle or hillside at any distance up to three or four miles from the village. Anyone owning a cow or buffalo may drive it to the cattle gathering place in the morning, and when all are assembled the herd moves out to its grazing ground under the charge of some old grey-beard or young boys (*vide* "Kim" and his buffalo herd). The payment of a half-penny or so per mensem to the herdsman is all the expense involved.

Either in one separate quarter of the village or in a small adjoining village will be found the "untouchables." Members of this community serve the village as watchmen, basket makers and leather workers; the carcasses and skins of dead animals are their perquisites, and sinister tales are whispered, probably without much basis, as to means sometimes employed to cause death among the cattle. The lot of these people is a hard one. They are not allowed to draw water from the village well. If they do not possess a well of their own they have to be content with the water of some tank or trough adjoining the public well. It is needless to say they do not get enough to satisfy the very minimum demands of cleanliness. They are not allowed inside the temple and although in theory their children have the right to attend the village school, yet in practice it is made so unpleasant for them if they do put in an appearance that they seldom do so.

One of the inconsistencies of the caste system is that the whole village wears the shoes, uses the leather harness, covers its carts with the bamboo matting, and carries its grain in the baskets made by these despised folk. Their place in society and in industry is acknowledged, the work of their hands is freely touched, yet they themselves are labelled "untouchable."

The Indian villager has but few recreations; his work leaves him little time or energy to do much beyond eating and sleeping in his hours of leisure. A travelling juggler or snake charmer straying through the village, a religious mendicant with his monotonous chant of the exploits of some demi-god or hero, and the droning and throbbing of pipe and tom-tom at a wedding or festival, these are the sole representatives of the drama, literature and music. But the villager finds his real relaxation and happiness chiefly in the public religious holidays and at weddings. I shall speak of the former more fully under the heading of Religious

Life. There are about twelve big feasts, and innumerable smaller ones, some demanding two or three days of holiday making.

And if this seems a large number, it must be remembered that the Hindu, unlike the Jew, Christian and Musalman, does not have a weekly rest day. He prefers to work steadily for a month or so, and then take two or three days' holiday. The poor man limits his holidays to about eight or ten in the year, taken in single days. But at a wedding both families concerned, including all their relations, take holiday for a period of from three days to a fortnight.

The bridegroom's family gives presents, and pays ceremonial visits to the bride's family, and entertains them to meals. The bride's family return the civilities, and the various items in the wedding ritual often are conducted each on a separate day. Although in case of penury, or need, a wedding might be carried through in a single day, yet custom and the dread of being thought inhospitable or stingy almost invariably demand a much greater outlay of time and money, and in the great majority of cases the parties have recourse to the money-lender to obtain the necessary cash. Except among the higher or more enlightened castes, the customary age for the marriage ceremony is from 6 to 10 in the case of girls and 10 to 14 in the case of boys, the young couple living together when the girl is about 14 or 15, sometimes younger.

Village women as a rule are very hard workers. Besides grinding, cooking, drawing water, washing clothes and keeping the house tidy they give their husbands substantial help in the fields, much of the weeding devolving on the women. And although the vigorous open-air life is a healthy one from many points of view, the premature ageing of women of this class is undoubtedly partly due to the heavy work expected from them. A woman of 40 is already old, often bowed and wrinkled. "Life? Life means getting up, working from dawn to sunset, then eating, then weariness and sleep," is the dictum I have frequently heard.

Industrial Life.

Western India knows three seasons, roughly divided as follows: Hot weather, February to June; rains, June to

October ; cold weather, October to February. Except for a few showers which may come in January, the ground is rainless from October to late May, when the thunderstorms which precede the bursting of the south-west monsoon give heavy rain. After the winter crops have been gathered in and winnowed field-work is practically at a stand-still as the ground is baked and hard as iron. With the first rain ploughing is begun, and the seed of the monsoon crops is sown. The interval in the hot weather is the time when three or four of the big religious holidays come, and no doubt there is an intimate connection between the two facts. The luckiest month for weddings also has, with great prudence on the part of the astrologers, been found to fall within this period. On the plains the monsoon crop consists of the staple grain of the country, *bajari*, with ground nuts, lentils, maize, sugar-cane, etc. The harvest is reaped about October. In September the winter crop of wheat, linseed, mustard, and other plants which require less moisture is sown. This crop is reaped in January or February. On the hills, the Ghâts, running north and south about twenty miles from the west coast, a certain amount of rice is grown in tiny terraced fields. In the hot weather the fields are cleared, and the rubbish burnt in a small patch in each field. The ash is the only manure used. When the ground becomes soft with the early rain the seed is sown in this patch, and the seedlings planted out when they are about a foot high. For ordinary fields little or no manure is used as the warmth of the climate and the value of straw as fodder preclude the using of it for bedding for the cattle, and most of the cow-dung is used by the women for fuel and for plastering the walls and floors of their houses. The wonder is that the ground continues year after year to produce such good crops. The shallow wooden plough, with a share merely iron-tipped, is still used, and the farmer is very conservative and unready to adopt iron ploughs and other Western improvements. Threshing is done on the village threshing-floor by three or four bullocks (securely muzzled!) treading out the corn as they are driven round and round a post in the centre of the floor. When the grain is ready for winnowing they watch for a breezy day, and when a suitable time comes a man, or more usually a woman, mounts on a trestle or rough platform about four feet from the

ground, and holds her shallow basket of grain and chaff at such an angle that the contents fall out very slowly. The wind carries the light chaff to a farther distance than the heavier grain, and the two are thus separated into two heaps.

The other village industries, carpentry, blacksmithy, etc., are not so dependent on the seasons, but in a year when the rains fail (as in 1918) the whole village suffers, for the agriculturists cannot afford new carts, tools, etc., or the repairs to old ones, and the whole village is faced with want, if not actual famine.

III. Religious Life.

I spoke above of the village temple and its attendant priest. Most good-sized villages will have a temple of one of the better known Hindu deities. In Western India the worship of Rāma or Krishna, the eighth and seventh incarnation of Vishnu, is most popular. But practically every village will have, in addition, a shrine to the monkey-god, known in that part of India as *Maruti*, and one to the "village mother," and probably one to someone or other of the many ancient village gods of pre-Aryan India, and it would seem to be these latter who have the greater hold on the minds of the people. Except at festival seasons not much attention is paid by the majority of the people to Rāma, Krishna, or Siva, but no man or woman will pass the rough, shapeless stone representing "*Jokhai*" or "*Vetal*" without an obeisance, and in times of epidemic or failure of rain it is to these latter that fowls or goats are sacrificed. Students of folk-lore tell us that the worship of "earth mothers," "field protectors," and so on, is very old indeed. The Aryan settlers, either from choice or necessity, incorporated this varied worship with their own. From the first Hinduism has shown extraordinary powers of assimilation. It is bewildering to go from village to village and find here "*Kshetnapal*" (literally, "field protector"), there *Khanboba*, further on *Bhairav*, and to be told in each case, "This is the same as *Mahadev*" (i.e., Siva). But the probable truth is that these were the original tutelary deities of certain aboriginal tribes, and have been taken over wholesale into Hinduism, and called manifestations of Siva. This would explain the hold they

still have on the village dwellers, and the fact referred to above that their attendants, when the shrine boasts of one, are non-Brāhman. Their worship consists of the offering of flowers, fruit, and in times of urgent need, of fowls or goats; painting with red lead and oil is almost universal, and a woman desiring children will offer the common glass bangle of the country. Pathetic witness to the above is borne by many a red-painted rock near a village bearing one or more glass bangles hung on to jutting-out points.

The general idea at the root of all the worship is that if you are respectful and attentive to your village deity he (or she) will do his duty by you; but if you neglect him he will be vexed, and famine or disease will ensue.

I referred above to the big public religious holidays. Some authorities would reduce them all to one common origin—primitive seasonal feasts—and hold that only later were they connected with the name of some popular deity. Be that as it may, certain feasts are certainly seasonal, the *Makara-samkranti* or winter solstice early in January, and the *Hoti* at the beginning of the hot weather, are obviously connected with natural joy at the return of the sun, and correspond exactly with our Yule and May Day festivals, although regrettable observances have become established in connection with the *Hoti* in India. These two holidays, three more devoted to Rāma, Krishna, and Siva worship, one to Ganpati, two to the chief goddesses, and the two autumn harvest and winter seed-sowing feasts are observed by all. The spring and autumn feasts are prolonged to several days, during which no work is done. The whole village gives itself up to holiday-making, and if any town or larger village is in the neighbourhood, almost the whole population of the surrounding countryside will flock there to the fair, or procession, or other manifestation of the festive spirit which is offered. The visit to the town will include a few minutes spent in the temple of the deity whose name is connected with the feast, and an offering of flowers, a few coppers, or fruit to it, but at least as much attention, and much more time, is given to stalls of sweetmeats, toys and clothes, to primitive roundabouts (four horses, worked by a hand-crank), and “great wheels” (four cars, slowly rising and falling a distance of some ten feet) and kindred enjoyments. And

in the evening a procession of tired, happy pedestrians, or bullock carts tightly packed with humanity, moves out along every road from the town, and everyone will be the bearer of a plaster doll for baby Rāma, or a new bodice for wife Sitā, or a new pair of shoes for old grandfather Lakshman, and in their minds but a vague remembrance of having "taken a vision of the god," and a still vaguer conception of any good accruing therefrom.

And so back to the daily toil of ploughing, sowing, weeding, reaping, threshing, winnowing, grinding, wresting bread from the soil, and being too much occupied with the labour of it to have much thought or concern for anything outside the narrow horizon.

Was der Fabrikarbeiterin fehlt.*

Hulda Zarnack.

ALS Referentin in der Kriegsamtsstelle in Berlin habe ich in unseren grossen Werken oft Gelegenheit gehabt, die Frauen und Mädchen in ihrer Arbeit und bei der Ruhe in den kurzen Pausen, bei den Mahlzeiten und bei den Feierstunden in ihren Arbeiterinnenheimen zu sehen. Oft bin ich von solchen Besichtigungsreisen innerlich ganz elend zurückgekommen. Ich habe in mancher Beziehung durch die vielen schweren Eindrücke eine neue Weltanschauung bekommen, Menschen und Dinge von einer ganz neuen Seite gesehen und auch unsere eigne Vereinsarbeit einmal mehr objektiv und als Aussenstehender betrachtet. Bei solchen Betrachtungen legte es sich mir als Last auf die Seele, wie unendlich wenig all unsere Verbands—und Vereinsarbeit im Blick auf die grossen Massen getan hat und hat tun können.

Und ein anderes habe ich empfunden, und ich glaube, es gilt nicht nur von mir. Wir beurteilen unsere Umwelt und so auch den Stand der Arbeiterin noch immer zu sehr von unseren Lebenskreisen aus und stellen darum all unsere Vereinsarbeit zu sehr auf das ein, was uns wohl ansprechen, uns wohl befriedigen würde, wenn wir ein

*Von „Weibliche Jugend,“ Februar 1919, wiedergedruckt.

Fabrikmädchen wären. Von der grenzenlosen Stumpfheit und Verwahrlosung und Sittenlosigkeit, wie ich sie hier und da in grossen Betrieben gefunden habe, hatte ich vorher keine Vorstellung.

Es ist, als ob die Tagesarbeit in der Fabrik in einem Teil der Frauen alle Willenskraft und Nervenkraft aufgebraucht habe, als ob nach dem Glockenzeichen, das den Schluss der Arbeitszeit kündigt, und mit dem Eintritt in die Wohnbaracke alle Beherrschung des Körpers durch den Geist aufhöre, als ob völlig undizipliniert nur die körperlichen Triebe, zumal das Verlangen nach Ruhen und Essen sich Geltung verschaffen könnten.

Ich spreche hier nur von einem Teil der Frauen, aber diese Art ist es gerade, die sich breit macht und zwischen ihnen müssen die Andern arbeiten, gerade jene, die durch unsere Vereine zu erreichen wären. Sie haben die Bewahrung vor dem Geist, der sie umgibt, so dringend nötig, namentlich jene, die losgelöst von Elternhaus und Heimat am fremden Ort eine Schlafstelle oder eine gemeinsame Baracke bewohnen. Ich habe bei den Mädchen und unter den verheirateten Frauen freilich auch stilles Heldentum und Grösse gesehen. Frauen die sich in ihrem doppelten Amt als Arbeiterinnen, als Hausfrauen und Mütter aufrieben, weil sie danach strebten, diese beiden Extreme, die eben nicht in Einklang zu bringen sind, zu vereinen, sodass jedem sein Recht wurde. Aber nicht die verheiratete Frau ist es, die uns für unsere Vereinsarbeit beschäftigt, weil sie naturgemäss in jeder freien Minute in ihr Haus, ihre Familie gehört, sondern die unverheiratete, die neben der Fabrikarbeit Mussestunden hat und namentlich die, welche an ihrer Arbeitsstelle nicht im Heimatboden wurzelt, sondern fremd zugezogen ist.

Anfang der 90er Jahre wurde auf Betrieben von P. Burckhardt in einem Riesenbetriebe bei Berlin die erste Fabrikpflegerin angestellt. Hier und da folgten andere Fabriken, aber die Zahl der Fabrikpflegerinnen stieg nicht über 15 in der Friedenszeit.

Da kam der Krieg und mit ihm das starke Anschwellen der Zahl weiblicher Arbeitskräfte. Bald traten die Kriegsämter ein, die nun mit behördlichem Druck in allen grossen staatlichen Betrieben und einer ganzen Reihe privater Fabriken die besondere Wohlfahrtspflegerin einstellten. Wir haben jetzt etwa 650 Fabrikpflegerinnen.

Viele stehen in hingebender Weise in ihrem Beruf, leider veranlasste die starke Nachfrage auch die Anstellung mancher ungeeigneten Kraft.

Die Fabrikpflegerin hat die Aufgabe, vor allem für das wirtschaftliche Wohl der Arbeiterin zu sorgen. Ihr Arbeitsfeld liegt innerhalb des Betriebes. Nach Möglichkeit kommt Familienfürsorge dazu. Versteht sie ihre Aufgabe zu erfüllen, so wird sie meist bald Vertrauensperson der Arbeiterinnen in den verschiedensten Fragen, ja so sehr, dass die Männer sich schon benachteiligt gefühlt haben und sich auch eine Fabrikpflegerin wünschten. Alle Vereinsarbeit unter Arbeiterinnen muss darum überall da, wo eine Fabrikpflegerin eingestellt ist, in engster Fühlung mit ihr geschehen. Ist das etwa aus konfessionellen Gründen nicht in erwünschter Weise möglich, so ist das ein grosses Hemmnis.

Und die Vereinsarbeit, was hat sie bisher unter den Arbeiterinnen erreicht? Wenn wir ehrlich sind, so müssen wir sagen, sie steckt hier noch in den Kinderschuhen. Viele haben an diesem Problem gearbeitet und studiert, viele mit Hingebung und Treue die praktische Arbeit zu tun gesucht, aber zu einer wirklichen Bewegung innerhalb unserer Vereinsarbeit ist es noch nicht gekommen.

Drei besondere Hindernisse scheinen mir vorzuliegen, nämlich erstens die ungünstigen Arbeitsverhältnisse der Arbeiterin mit den zersetzenden Einflüssen, ferner die eigenartige Psyche der Arbeiterin und endlich der Mangel an den erforderlichen Vorkenntnissen bei uns Leiterinnen.

Schon früh bei Tagesgrauen müssen die Arbeiterinnen heraus, den ganzen Tag sind sie, kurze Pausen abgerechnet, angespannt, und wenn auch nicht immer angespannt, so doch an ihren einen Arbeitsplatz gebunden, aller Möglichkeit eigener Initiative beraubt, wenigstens bei den allermeisten Arbeiten. Kommen sie dann spät nach Haus mit der Aussicht, schon morgen wieder sehr früh aufstehen zu müssen, so ist es verständlich, dass sie sich schwer entschliessen, noch irgend einen Verein zu besuchen.

Entweder sind sie von schwerer Arbeit körperlich zu ermüdet oder von leichter Arbeit geistig abgestumpft. Bei meinen Wegen durch die Fabriken erscheint mir oft gerade die sogenannte leichte Frauenarbeit die allerschwerste und am meisten den inneren Menschen gefährdende. Jene Arbeit, bei der der Mensch einfach zur Maschine wird, den

ganzen Tag nur den einen oder andern Handgriff zu verrichten hat, weil bisher gerade hierfür noch keine Maschine erfunden ist. Eine Arbeit bei der alles eigne Denken ausgeschaltet ist, wo bis auf die Bewegung von zwei Händen alle geistigen und körperlichen Fähigkeiten ungenutzt brach liegen und dadurch mit der Zeit natürlich verkümmern.

Weitere Hemmungen liegen in den Arbeiterinnen selbst. Da ist es vor allem die Stumpfheit und Disziplinlosigkeit. Können wir uns vorstellen, dass wir als kräftige, gesunde Menschen nichts tun sollten, als mit der linken Hand eine Patronenhülse an eine bestimmte Stelle in eine Maschine einsetzen und mit der rechten einen leichten Hebel bewegen? Und mit diesen beiden Bewegungen wären Tag für Tag, Monat für Monat einzig und allein all unsere Fähigkeiten in Anspruch genommen, oder richtiger, eben nicht in Anspruch genommen! Jede der gebildeten Frauen, die jetzt in der Kriegsnot in die Fabrikarbeit eingetreten ist, bestätigt aus der eigenen Erfahrung heraus, wie diese mechanische Arbeit alle Fähigkeiten der Natur unterbindet.

Und der dritte Grund dafür, dass unsere Vereine die Fabrikarbeiterin nicht in höherem Masse erreicht haben, liegt an uns selbst, an uns Vereinsleiterinnen. Dieses Denken ist zu sehr ausschliesslich nach und aus unsern eignen Lebenskreisen orientiert. Wir haben noch nicht genug wirklich sozial denken gelernt, d.h. aus der wirklichen genauen Kenntnis der Verhältnisse heraus. Nur soziales Denken und Empfinden setzt uns in den Stand, den Fabrikarbeiterinnen gerecht zu werden. Ich meine damit nicht als ob der Besuch der Frauenschule es allein täte. Nein, wir müssen selbst durch persönliches Kennenlernen grosser Betriebe einen Blick in die Arbeit und durch Hausbesuche einen Blick in das persönliche Leben der Arbeiterin zu gewinnen suchen. Die soziale Bildung fordert nicht nur die Kenntnis der wirtschaftlichen Lage, sondern begreift auch den Einfluss, den die wirtschaftliche Lage auf das geistige und sittliche Leben der Menschen hat. Wir müssen wissen was in unserm Staats und Volksleben für die Arbeiterinnen wichtig ist. Wir müssen etwas von der Gewerkschaftsbewegung wissen.

Von einer Jungfrauenvereins-Leiterin wird folgendes Erlebnis erzählt, und es steht sicher nicht vereinzelt da: Sie hat unter ihrem Mitgliedern viele Arbeiterinnen. Es

sind Mädchen die zum Teil schon seit vielen Jahren in den Verein kommen, und von manchen hat sie den Eindruck, dass es überzeugte ernstgläubige Christinnen sind. Nun stellt sich eines Tages heraus, dass alle diese Mädchen den Gewerkschaften angehören, die Christenglauben und Vaterlandsliebe aus ihrer Arbeit ausschalten. Die Leiterin ist empört, sie hat keine Ahnung davon gehabt, dass ihre Mitglieder seit Jahren dort organisiert sind. Die Mädchen meinen dass das doch sein müsse, weil es keine andere Organisation für Arbeiterinnen zur Vertretung ihrer Berufsinteressen gäbe. Die Vereinsleiterin hatte also nie mit den Mädchen über diese die Mädchen in ihrem Berufsleben so nahe angehenden Fragen gesprochen, und ich glaube, so manche würde dazu kaum imstande sein, weil sie selbst garnicht darüber orientiert ist.

Die Vereinsleiterin die mit Fabrikmädchen zu tun hat, kan und darf nicht um die allgemeinen, volkswirtschaftlichen Fragen herum. Aber auch Streikfragen dürfen uns nicht abschrecken, deren Berechtigung man nicht immer leugnen kann. Die Entwicklung der Sozialdemokratie, all die Kennzeichen ihrer inneren Gährung und Wandlung sind interessant zu beobachten für die, welche ihr Beruf in Arbeiterkreise führt. Die Lektüre ist bei uns, die wir in der Arbeit stehen, oft ebenso einseitig wie unser Umgang. Und gerade im Blick auf die Standesvereine brauchen wir neben diesem besonderen Wissen auch noch ein allgemeineres im Blick auf die Frauenarbeit. Sehr interessant sind katholische Fachblätter, wie z. B. „Der Jungfrauenverein“ oder aber auch sozialdemokratische Zeitschriften. Aus ihnen kann man ungemein viel lernen. Unsere Forderungen und Wünsche, gerade im Blick auf die Arbeitsverhältnisse für unsere Mädchen begegnen sich ja in manchen Dingen durchaus mit den ihren. Wie oft habe ich in Berlin bei Sitzungen mit ihnen zusammen innerlich jedes Wort unterschreiben können, was eine der sozialdemokratischen Führerinnen sagte. Nur die Form, in der die Forderungen gestellt werden, und sehr oft der Weg, auf dem sie zum Ziel zu kommen suchen, ist es, was wir ablehnen. Ihr Urteil wurzelt in der genauen Kenntnis der Verhältnisse und ist für uns darum sehr lehrreich. Eine Reihe ihrer Forderungen gehen dabei viel zu weit, und wenn ihr Blick in das ersehnte Land der Zukunft geht so trübt sich zuweilen das Urteil.

Schliessen wir uns nicht allzusehr von andersartigen Organisationen, anders denkenden Menschen ab. In kirchlichen Kreisen hört man so oft die Frage: welche Richtung jemand angehört an, und teilt er nicht die unsere so ist er für uns abgetan. Treffen wir auf einer Wanderung einen Weggenossen so gehen wir auch mit ihm zusammen, solange wir den gleichen Weg kommen und freuen uns mit ihm des gemeinsamen, ohne uns dadurch stören zu lassen, dass an der nächsten Wegbiegung seine Strasse nach der einen, unsere nach der anderen Seite geht.

Und was ist es nun, was der Arbeiterin fehlt? Nur einiges möchte ich herausgreifen. Die Fabrikarbeiterin braucht vor allen Dingen selbsttätigkeit aus eigener Initiative heraus und mit eigener Verantwortung. Den ganzen Tag, die ganze Woche hat sie tun müssen, was andere wollten. Andere hatten ihre Arbeit durchdacht, sie war nur die Maschine die den Gedanken zur Tat werden liess und meist nur das kleinste Bruchstück davon. Ihr eigenes Denken und Entschliessen war wie die meisten andern ihrer Fähigkeiten dafür nicht beansprucht. Dadurch werden die geistigen Fähigkeiten nicht nur nicht entwickelt, sondern sie stumpfen auch. Jeder Fabrikbesitzer, jede Fabrikpflegerin wird es ihnen bezeugen, dass die Frauen in der Fabrikarbeit über ihren eigenen Handgriff hinaus keinerlei Interesse für die Arbeit zeigen, sich nicht im geringsten darum kümmern, was sonst in der Fabrik gearbeitet wird, wozu der Bruchteil Arbeit, den sie leisten, dient. Sie machen am liebsten immerzu dasselbe, denn jeder Wechsel würde einiges Denken und Einarbeiten erfordern und das ist ihnen unbequem.

Der Verein muss sie zur Selbsttätigkeit erziehen. Wie wir in all unser Vereinsarbeit immer mehr davon abkommen müssen Vereine für junge Mädchen zu haben anstatt Vereine von jungen Mädchen, so gilt das im besonderen für die Fabrikarbeiterin. Sie muss selbstverantwortlich, selbst mittätig sein, nicht nur, indem wir der Einzelnen Aempter zuweisen, sondern dadurch, dass sie selbst als Vorstandsmitglied mitverantwortliches und selbstgestaltendes Glied des Vereins ist. Die Sozialdemokratie stellt bei den Frauen die besondere Forderung auf: Interesse wecken durch eigene Mitarbeit. Für die Fabrikarbeiterin scheint mir die Form des Klubs besonders geeignet und auch der Name glücklicher.

Es fehlt die Fabrikarbeiterin ferner die Arbeit, die der Natur der Frau am meisten liebt, das häusliche Tun. Wirtschaftskurse darum, so weit es der Arbeitsverhältnisse erlauben. Und da, wo Kurse nicht möglich sind, vor allem Gelegenheit, häusliche Arbeiten für den eigenen Bedarf zu verrichten. Dadurch zieht man die Mädchen herein. In jedem Heim sollte den Mädchen eine Waschküche zur Verfügung stehen, in der sie selbst ihre Wäsche waschen und bügeln können. Nähmaschinen zum Nähen und Anleitung dazu. Ferner eine Küche zum Kochen. Das Essen spielt ja bei ihnen eine dominierende Rolle, und erscheint ihnen ein Bedürfnis zu sein, wenigstens eine Mahlzeit des Tages selbst zu kochen. Ich glaube, manches Heim täte viel besser, nicht alles für alle gemeinsam zu kochen — da giebt es immer solche, die unzufrieden sind, — sondern die Arbeiterin einen Raum mit Herd zur Verfügung zu stellen, auf dem jede ihr Töpfchen Essen selbst kochen kann. Bei Heimen, die wir unserm Kriegssamt aus einrichteten, haben wir hiermit die besten Erfahrungen gemacht, die Kochküche ist ihnen natürlich zu gleicher Zeit Aufenthaltsraum, ein sehr viel beliebter als das sehr hübsche Lesezimmer, in dem sie sich nicht heimisch fühlen, und nie finde ich natürlicher und befriedigter zusammen als dort. Wenn der Verein ihren Bedürfnissen nach der einen oder anderen Seite auch hier entgegenkommen kann, so ist es ein wertvolles Mittel ihnen den Verein zu einem gemütlichen Zuhause zu machen.

Was fehlt den Fabrikarbeiterinnen weiter: Denkstoff für die einförmige Wochenarbeit. Wir müssen ihnen durch Besprechungen, Vorträge, und Bücher für ihre Gedankenwelt etwas bieten. Das ist uns ganz selbstverständlich, aber die Mädchen machen so oft nicht mit, und das kommt, weil wir uns ihnen nicht genug anpassen. Sie sind das Denken und Zuhören nicht gewohnt, darum ist ein Vortrag von zwanzig Minuten durchaus lang genug und mehr oft vom Ubel. Am besten sollten die Vorträge wie bei den Kindern an der Hand von Anschauungsmaterial gehalten werden. Uns allen prägt sich das am meisten ein, was durch das Auge gleichzeitig vermittelt wird.

Stofflich müssen wir die Vorträge dem Gedankenkreise der Arbeiterinnen anpassen. Fräulein Dr. von Harnack

schlug bei unserer Sommerkonferenz im Anschluss an die Jubiläumstagung in Berlin als ein sehr zukräftiges Thema vor: „Wie kleide ich mich elegant und billig?“ Warum sollten wir solche Fragen im Verein nicht besprechen? So manches lässt sich auch an solches Thema über Sparsamkeit, Ordnung und anderes anschliessen. Warum sollten wir nicht eine gute Modezeitung neben unsern andern Vereinsblättern am Vereinsabend auslegen? Auch auf die äussere Erscheinung unserer Mädchen wollen wir einen Einfluss ausüben. Hier, wie in vielen Fragen bei der Erziehung wird es eine wichtige Regel sein, an die Stelle des Tadels für Schlechtes, lieber das Lob für etwas Gutes zu setzen. Wir wollen lieber nicht die auffallend angezogene Fabrikarbeiterin deswegen tadeln, — wir werden meist damit erreichen, dass sie nicht wiederkommt, — sondern das hübsche, selbstgefertigte Kleid der andern bewundern.

Es fehlt der Arbeiterin die doch meist in den Bleichsuchtsjahren steckt, die Ruhe nach der Anspannung des Berufes. Oft kann sie das wegen der engen Wohnungsverhältnisse weder in der elterlichen Wohnung haben noch in ihrem Mädchenheim. Sorgen wir, dass diese und jene, die sich gerade danach sehnt, sie bei uns finden kann, dass da ein behaglicher Liegestuhl ist, den sie sich in eine stillere Ecke am besten im Sommer an ein grünes Plätzchen rücken kann. Ich halte es auch für richtig, in einem Fabrikarbeiterinnen-Verein nicht immer irgend etwas vorzunehmen. Die Menschen müssen oft die ganze Woche über bei ihrer Arbeit schweigen, sie haben ein Bedürfnis nach Austausch, einmal auch tun und lassen zu können, was sie wollen. Darum sollte man auch beim Spiel nicht durchaus versuchen, sie alle zu einem Spiel zu einen. Warum soll nicht die eine Gruppe das eine, die andere etwas andere tun, was gerade diesen die meiste Freude macht? Also möglichste Freiheit in der Beschäftigung.

Vieles andere wäre noch zu nennen was der Arbeiterin fehlt und darum von uns in ihr Leben hereingetragen werden muss: wie Freude, Ordnungsliebe, Schönheit. Das alles muss Ausfluss des gesamten Vereinslebens sein. Es ist nicht möglich, auf alles einzeln einzugehen. Nur eines möchte ich noch besonders nennen. Den Menschen fehlt der Glaube an ihren Schöpfer und Erlöser,

und wir sollen und wollen ihnen den bringen. Vielfach hört man die Ansicht, dass das auf direktem Wege nicht möglich sei. Gewiss ist es schwer, und wir wollen zwar wohl unser Vereinsleben einzig und allein auf dieses Ziel einstellen, aber nicht einzig und allein im Verein hiervon reden. Geist, Seele und Leib sind von Gott gegeben, und müssen von uns bewahrt werden, und wir dürfen, wie Pastor Burckhardt immer betonte, das vierfache Ziel unserer Vereinsarbeit nicht aus den Augen verlieren. Die wichtigste und grösste und heiligste Aufgabe ist uns allen aber die, unsern Mitgliedern Wegweiser zu ihrer ewigen Heimat zu sein.

Oft denke ich, wie leicht eine biblische Besprechung sein müsste wenn man den Mädchen diese Geschichte aus der heiligen Schrift, die man mit ihnen besprechen will, zum ersten Mal erzählte, wieviel mehr ihr Interesse wach sein würde, wenn sie sie nicht bereits als Wissenstoff, der ihnen lästig war, glaubten aufgenommen zu haben. Ein Wissenstoff, über den sie nie nachdachten, den sie einfach hinnahmen. Nun gilt es, diesen ihnen als etwas ganz neues lebendig zu machen und dafür nicht immer die ihnen längst geläufigen und darum ebensowenig durchdachten Ausdrücke zu gebrauchen, sondern in der Sprache zu ihnen zu reden, die in ihr natürliches Leben passt. Und dann von dieser erwachenden Erkenntnis ewige Güter die direkten Linien in ihr kleines, einfaches tägliches Leben ziehen. Wie wenig das selbst die in unserer Bibelbesprechung regen Vereinsmitglieder tun, ist mir immer weider merkwürdig zu beobachten.

Ist es richtig, der Fabrikarbeiterin die religiöse Beeinflussung nur auf Umwegen und möglichst unmerklich zu bringen? Ich meine, sie wie alle Jugend hat das grosse Verlangen nach Wahrheit. Man soll ihr darum nicht erst als Lockmittel mit allerlei anderen Dingen kommen, um dann wie es neulich genannt wurde, ihr eine religiöse Schlinge über den Kopf zu werfen. Jede Seele hat ihre Heimat droben und trägt darum ein Heimatsahnen und -sehnen in sich. Bringen wir sie darum im Verein ganz deutlich und klar mit dieser Heimat in Verbindung und trauen dem göttlichen Wirken eine Kraft zu. Herr Pastor Hammerschmidt hat in seinem Büchlein „die Fabrikpflegerin,“ das ich jeder Leiterin empfehlen möchte, gerade diese Seite der Arbeit eingehend besprochen, so

möchte ich nur das eine, was mir zu einer besonderen Frage geworden ist, noch sagen. Ich weiss von einem Arbeiterinnenverein, in dem die Leiterin nicht nur grosses Gewicht auf die religiöse Beinflüssung legt, sondern sie auch mit den stärksten Mitteln, die uns zuweilen heilsarmeeartig berühren, an die Mitglieder heranbringt. Und die Folge ist nicht etwa, dass der Verein gemiedet ist, sondern es ist eigentlich der blühendste Arbeiterinnenverein in Berlin. Es scheint, als wenn auch hier das Sensationsbedürfnis der Arbeiterin mitspräche, die überall starke Eindrücke verlangt. Natürlich muss man Scheinfrüchte von echten hier ganz besonders unterscheiden, aber es scheint mir doch das eine zu bestätigen dass man nicht zaghaft in Bezug auf die religiöse Beinflüssung sein soll, namentlich dann nicht wenn gleichzeitig im Verein das ganze, natürliche, gottgewollte und gottgeschenkte Jugendlieben zu seinem Recht kommt.

Impressions of Six Years in Central Europe.*

W. G. Rose.

IN a former number some light was thrown on the conditions prevailing in Central Europe in recent years, especially those obtaining in the home, where women have been regarded as something little better than hewers of wood and drawers of water. My wish is now to conclude a very inadequate account of the position of woman by touching on some features of emancipation wrought finally by the war itself. It is with the border-lands of German and Slav that I have had most to do, and whatever I may say will refer, in the first instance, to the Silesian peoples and their neighbours, Germans, Poles, Czechs, and Slovaks. Be it noted, however, that I write of the common people, workers in factory, on farm and in business or some profession, and not of the so-called "nobility."

Emancipation as an idea dates in Europe from the fall of the Bastille, but east of the Rhine one saw little of it before '48. The young Franz Josef set the serfs free in that year, though thousands of them on the great estates worked on as before for decades without being aware of their liberation. And the similar action of the Russian Czar in the early 60's completed the task, at least in theory. Thus the task left for the upheaval just ended—if indeed it be ended!—to accomplish was not the achieving of liberty so much as of equality—equality of language, equality of creed, and equality of social standing. With this goes hand in hand equality of the sexes.

Woman has lifted both voice and hand in Central Europe for many a year in defence of her rights. One leader has gone one way, another another. Frau Schmidt of Leipzig was a real worker for the suffrage. Baroness Bertha von Suttner, famed authoress of the great peace tale, "Die Waffen Nieder," was active more in literary and social than in political matters, inasmuch as she felt that the whole trend of thought and action in the modern

* This article follows on one which appeared in our April, 1919, number.

European State was far more the creation of "the fighting male of the West," to use the phrase of Benjamin Kidd, than of the quieter but no less important female. Of a similar temper was the work undertaken in various tours by such women as Josephine Butler, who visited years ago many centres, and spoke on themes such as higher education for women and social reconstruction.

The Slavs have not been without their protagonists also. As writers, Bozena Nemcova, the author of that wonderful tale of rural Czech life, "Granny," and Marya Konopnicka, the Polish Elizabeth Barrett Browning, take perhaps the first place. The former, who finally died of starvation in Prague, belonged to that circle of gallant Czech patriots that contributed so largely to the rejuvenation of that nation during the XIXth century, and has left a legacy of heroic endeavour behind her, in addition to her work as an authoress. In this one respect, that she was a woman of action, Nemcova overreached her Polish cousin, who was above all a woman of deep feelings and ideals, perhaps too much given to recalling what should be done for the children of her oppressed people and not enough to doing something for them.

It need not surprise us if we find in Polish annals more cases of women leaders than elsewhere, for it happened often enough that the women were left alone, and had to lay hold of tasks elsewhere assigned to men. The function exceptionally equipped young women can fulfil in the State has been graphically set forth by Boleslav Prue, next to Sienkewicz greatest of modern Polish novelists, in his tale of life in Warsaw, "The Emancipated Maiden." As one who has lived long to put such principles as these into practice may be mentioned the still active, aged Countess Zamojska, whose School of Household Science for the training of Polish girls, now flourishing in Zokopane, is famous throughout the land. It is, of course, a Catholic institution.

Last, but not least, must be named two Slovak sisters, one a story-teller the other a hymn-writer, the sisters Roy, who became earnest Christians over a generation ago through being in the home of the now deceased Pastor Kostomlatski in Brno, the capital of Moravia, and have since then done a worthy work in their native mountain valleys. The stories of Christina are worth more than

passing notice, and should be available in English, if they are not already. The sisters have always held, and with great justice, that the way to every emancipation is that of a change in the inner life, an awakening through personal religious consciousness of the spirit of man to a new sense of responsibility toward God and toward his fellows.

So much for certain individual efforts, some of which may have seemed to bear small fruit, but none of which was vain. Then came the war.

Well do I remember how much more truly the women divined the awful nature of what was coming in those early days of August, 1914, than did their husbands and sons and brothers. Harvest was just at the full. It was pitiful to see the men going from the farms, the horses commandeered, even the cattle in part taken, so that, finally, the women and children had literally to be beasts of burden. I have seen the farm wives, soon to become mothers, hard at work in the fields all day in the hot sun, knowing that at the end they would have to cook their own supper and do all the chores.

With this began the emancipation, and it has come as a result of various causes. Further, it has led to varying results, of which some are certainly as harmful as the others are helpful.

As to the causes. The first one is, of course, the assuming on the part of the wife of a score of duties and responsibilities heretofore as good as unknown—the managing of the cattle, and even horses where they remained, the harvesting, threshing and storing or sale of the produce, the handling of large sums of money, the paying of debts, and the discharging of business in general. To this must be added the whole responsibility of caring for the children, and the need of providing different unexpected needs of husband or son or brother in the army. In a word, the whole routine of a hitherto quite monotonous and uninterrupted life was rudely turned upside down, and the very last corners of the mind and spirit shaken out.

One other very important fact must be added to this. Hundreds of thousands of women who scarcely knew what a newspaper was before suddenly began to read them: first, because they wanted news; second, because their husbands were not there to give them any. To the read

ing came, of course, the hearsay and the consequent gossip and discussion of every village corner. Later on, when the rationing began, the time of standing in queues became the chief one for the exchange of views. Worse than this, the necessity for standing in queues, often for hours on end, broke into the work of the day, and came later in many cases to undermine the readiness to work at all.

And now comes the beginning of sorrows. Not only did many women who had never handled money before come to have charge of the family purse, but all who had their bread-earners in the army began to receive their allowances. These at first were small, but they began later to grow—for each child so much, and then with supplement. Money became plentiful where before there had been little. For every woman whose inward sense of the seriousness of the hour and the fitness of things made her a worthy stewardess, and prompted her to pay debts and make improvements, there were two, or even more, who began to think of vanities. Many had actually lived in a kind of slavery, and now enjoyed freedom. They declared openly that their lot was better without a husband than with one, which may well have been true! and they began to spend on finery or on frivolity what should have served nobler ends. Worst of all, many who had never been seen in the public-house before began to frequent it, seeking both diversion and company, and drinking became the order of the day.

The greatly increased demand for women factory workers at once drew to different centres numbers of country girls, many of whom became swept off their feet morally, and never recovered. In any case it is clear that the same spirit of abandon, leading even to licence, had to develop under such conditions among the women as was not slow in showing itself among the men in the army. Curious things happened. Husbands returned from a year's absence at the front to find things gone to pieces; others, reported "missing" came back after two years of imprisonment, from which they could not write, to find their wives married again. Others, again, detained far from home, and despairing of returning, married the daughters of the land, and their own folk, hearing nothing, gave them up as dead. Anarchy spread. I remember the way one woman used to

say, "Ach! wait till the men come home from the army, then the real war will begin!"

Here, too, is another fact to be noted. The coarsening effects of the war on many hundreds of thousands of men could not fail to exercise an influence on the other sex. While the one sort would rebel against it the other was dragged down by it. Time alone will tell just what the issue will be.

Whether the war work done by women in what was Austria-Hungary really contributed to emancipation is an open question, and need not detain us here. One thing is certain, that neither the Red Cross work nor the other agencies engaged was manned enough by those most competent to serve, but rather by those who were after certain opportunities rather of self-seeking than of doing good. Abuses were rampant; jealousies were rife. This accounts in part for the enormous suffering of the armies, especially in winter.

* * *

All this looks like a dark picture, and in truth it is not a cheerful one. He is blind who denies that the Bolshevik temper obtains in Central Europe. It may be keeping out of politics but it is there—in the family, in the community, in economics, and in morals. A measure of it was necessary as a protest against the patriarchal obscurantism of the old *régime*. But such a way of thinking can only serve a good end then when those who follow it have a real sense of responsibility. To claim rights and disclaim duties is the surest road to ruin. To give orders only and obey none is simply multiplying Czarism by a million. This is the extreme into which reaction against despotism brings men and women. The evil can only be dealt with by patient and wise treatment. Pedagogy, applied as a physician applies a method of cure, alone can heal the wounds. The time for surgery is past unless in the most incorrigible of cases. And if one asks to-day bluntly, Where are we at? the answer is no easy one. Thus much only can be said, viz., that those people or communities are safe where the unwritten law is a power in their lives, that inward guiding principle which as good as removes the necessity of statutes and keeps the body politic from one and every stain. Neither social nor national liberty is worth the paper it is recorded on where the evil in the heart is still

at the helm, and selfishness makes of men and women actual slaves. Externally we have an emancipated Europe; actually we have the spectacle of the newly arising nations practising on many sides the very principles they suffered so much under before. Not yet are men willing to live and let live. Not yet has goodwill been able to produce that harmony of the peoples which gravitation produces in the harmony of the spheres. Can this be achieved?

With the coming of the new order in Europe women are appearing as members of legislative assemblies, as leaders of national movements, and even as delegates to the Peace Conference. Chairs at universities are being opened to them. Mme. Curie-Sklodowska is coming back to her homeland to assist in the newly reconstituted University of Warsaw. Will those peculiarly woman qualities, from which we have been told to expect so much by the author of "The Science of Power," make themselves felt in high places in the way they have been already tested in the homes? If the devotion to duty, the patient endurance in service, of which I spoke in the first half of this paper, can be brought to bear on public questions great things are to be hoped for. A prime condition will be the broadening of the basis of education, coupled with a complete change in the ideals it has hitherto set before it. The beginnings have already been made.*

It is recorded of one of Poland's greatest heroes that he declared of himself as follows:—

"Nor from salt nor from the soil has my soul grown;
But from that which made me weep and made me moan!"

The beauty of the original epigram is untranslatable, but the idea is there. They who help to bear the burden and weight of this life will leave their mark upon the age; and, best of all, they will build the temple of their own character by so doing.

*For more information on educational matters see the writer's "Europe in Travail," the chapter on "Waste" (published by Association Press, 347, Madison Avenue, New York).

The Foyer Method of Approach.*

Marguerite Jones.

QUESTIONED a year or so ago as to the "Foyer Method of Approach," almost any American secretary would have answered: "It all depends on how many French words you know!" And it is true that a comparatively small proportion of the Foyer leaders came over to France with an extensive vocabulary in French, the language which they needed to convey their thoughts. "*Je suis très heureuse d'être ici*" was the maiden speech of many a secretary. It is, however, indicative of the power of strong desire, of "*volonté*," that in the earliest days of the *Foyers des Alliées* in France, secretaries earned such names as "*Mademoiselle Il Faut*," or "*Madame Passe Partout*." These were names awarded for triumphs in the establishment of friendly and helpful diplomatic or business relationships. Still dearer are the ones that came later, when the Foyer families began to grow, and the American secretary—the American "*directrice*"—found that her girls were gradually dropping the first quaint but formal "*Mademoiselle Mees*" or "*Mademoiselle Mees Brown*," and were calling her "*Maman chère*" or "*Grande sœur*," "*Petite Maman*," or "*Tante Américaine*."

Perhaps the handicap of language was not as serious as the discouraged secretary sometimes felt it to be when she wanted to serve as never in her life before, and found herself struggling with the future tense of an irregular verb. If it is true that the method of approach to any human problem must be a plastic one, capable of many variations according to the special needs that are presented to the worker, it does not seem beyond the bound of probability that in the beginning of the *Foyer des Alliées*, the limitation

* The *Foyer des Alliées* at 4 rue de la Vrillière in Paris, of which this is an account, has been cramped for quarters for some months. In December or January it is moving to 9 rue Daunou, where there will be a cafeteria, restaurant, gymnasium, Foyer, social and rest rooms, library, and limited boarding accommodation. The rue Daunou quarters will be called "*Notre Foyer*," functioning under the Union Chrétienne de Jeunes Filles, with financial and secretarial help from the American Young Women's Christian Association, and serving as a Foyer for the members of the *Groupe de la Seine*.

of language may have been an asset, in that it was a spur to other means of expression. To understand this law of compensation the need must be examined first.

What was the need to which the Foyer was the response? The American Young Women's Christian Association opened its first Foyers in France during the third year of the war, for the masses of girls and women working in munition plants, and for industrial girls in Paris, Tours, Bourges, Roanne and Bordeaux, many of whom had left their homes for the first time because their brothers and fathers were at war. To these girls the Foyers offered physical protection. But shelter was the least of what the Foyers meant to the hundreds of girls who frequented them every day. As they entered and as they left, as they played and as they sang, the smiles on their faces were the dominant note. Crowds and smiles! In the minds of the girls, then and always, the outstanding contribution of the Foyer has been the spirit of courage.

We have heard much of the morale of a soldier, of a people, of a nation. The main need and contribution of a Foyer in the beginning was courage; courage to triumph over suffering, and loss, and want; courage to carry on in face of discouragement, of fear, of lost morale, than which there is no greater all-compassing enemy.

In Paris, more powerful than Big Bertha or the Gothas, was the "*cafard*," that depression that stole into the Foyer some days and tried to smother us all. New courage was the only antidote, kindled not by words but by the sympathy and trust that go from one heart to another. We know this truly when we turn in prayer to the biggest Friend of all, and feel this sense of a living presence and a trust in us, that gives courage to fight out from a defeated ego to joyous service.

Yes, it was the law of recompense that permitted the Foyer, manned by secretaries limited in the French language, but challenged by a bigger need for service than ever before, to pour out love and sympathy lavishly, so that the French girls understood, and caught the real message of courage, and were satisfied.

As in England and America, the work of the American Young Women's Christian Association in France in the *Foyers des Alliées* was done under the shadow of the Blue

Triangle, as typifying the triple aim of the development of body, mind and spirit.

In Paris, the first *Foyer des Alliées* was opened in March, 1918, at 4 rue de la Vrillière, a street in the centre of the business district, with girls and women to be drawn upon from many forms of industry. There are for instance at La Vrillière, the employees of the Bank of France, and sales-girls, clerks, errand girls and sewing girls from the Louvre and the Printemps, two large department stores. Some members come from shops and offices so far away that they have only time to stay at the Foyer for ten minutes. They say the courage that they find makes the trip worth while. Madeleine, dissolved in tears one day, explained that she had been offered a better position with shorter hours, larger pay and more interesting work, but that it was too far away from the Foyer and she did not know what to decide! There are many girls who work in the *ateliers* of the private establishments for lingerie, millinery, dressmaking, tailoring and jewelry. There are employees from several of the *Bureaux des Postes* and there are a few students.

It may be interesting to know something of the wages and mode of living of these Parisian girls whose products women all over the world enjoy. First of all, it is astounding how many of the girls in Paris are alone. In talking with the girls of the Foyer about themselves, their homes, their families, it is the response "*toute seule*" that one hears most often. These girls have come to Paris from the Provinces, from the invaded regions, to live alone in single rooms. Many young married women who have lost their husbands in the war have had to send their babies off to the country in the care of "*nourrices*," and are at work in the city to support the little ones they cannot care for personally.

In a recent play at the Foyer, of the six girls taking part, Germaine, twenty-seven years old, is a young war widow, a telephone operator in the Ministry of Finance, earning 250 francs a month, very good wages compared with the majority, but not a living wage in these days of high prices; Nicole, a designer in a lingerie *atelier*, earns eight francs a day, while the wages of Nanette and Jeannette, twins of fifteen, amount to 110 francs a month each. Fortunately they live with their mother; but there are

Foyer members living quite alone who are truly fighting for existence on wages as small! Lastly there is Marcel, a milliner's assistant, typically Parisian, quick, bright, gay on the surface, moody at times capable of leading girls, who earns ten francs a day. Marcel is one of the nine girls, who out of the fifty or seventy-five, taking lunch upstairs in a restaurant under the U.C.J.F., came to the opening fête, adventuresome spirits who did not know what "Foyer" meant and wanted to find out. Those first weeks at the Foyer stand out from all the others, not only as pleasant memories of the beginning of a strange venture that has since grown to be so dear and indispensable, but also because for a few weeks there was breathing space and chairs enough to go round!

The first nine girls had a good time at the Foyer; they sang French songs and American, they played games, and they taught the American secretary to sing, instead of the "*Au Clair de la Lune*" of Pierrot, that she had learned in her childhood, the "*Au Clair de la Lune*" of the War:

*"Au Clair de la Lune
La nuit à Paris
Chacune et Chacune
Cherchant un Abri."*

They came again the next day and the next, and they are still coming, with friends and more friends.

The membership fee was fixed at 50 centimes a month. In July we had 250 registrations; in August the Foyer numbered 400, and a year from the opening we counted 1,100 paying members, with 1,500 registered. The capacity of the largest Foyer room is not more than 250. The Foyer is used during the noon hours more than at any other time because the French girls have a long noon recess, an hour and a half or two hours being usual. As the luncheon recess varies for different groups or shifts the Foyer social room is used from 11 o'clock until 2.30, and is crowded between 12 and 2. With this shifting crowd and the limited quarters it has been difficult to provide for all the activities that are an essential force in the development of the lives of the girls. In addition to this physical difficulty, Foyers for industrial girls are a new institution in France. Slow growth has seemed wise because each new activity ought to be well grounded before a new one is started, in order to avoid dissipation

of energy and interest. The problem in the Foyers has not been one of lack of response to new enterprises but continued application.

The programmes for the noon hours are planned with the Triangle in mind. The programme usually starts at 12.15 and ends at 1.15 or earlier, so that there is time before or after for a personal greeting to each girl. A sense of personal welcome is one of the most important contributions of the Foyer, triumphing over the fact that there are never chairs enough to go around, and that we are without coal in the middle of November. In addition to rather spontaneous group singing every day, we follow, more or less, the outlined program.

Monday is informal. The girls have naturally grouped together according to interests; the majority sew or embroider and gossip, while others read, and still others join together for jolly ring games.

Tuesday is set aside for talks by outside speakers on various subjects—entertaining, instructive, ethical, etc. Notable this fall have been talks on "The Significance of the Triangle," "Will Power," "Liberty and Obedience," "A Trip to the North of France," etc.

Wednesday the chairs are cleared away and dancing is permitted, the time being divided between social and folk dancing.

Thursday, one of the most popular days, we try to provide lovely music. The French girls are peculiarly susceptible to and uplifted by music, and on Thursday they say "*Au revoir—à demain*" with a glad light in their eyes.

Friday we have a large chorus of the Foyer girls, and although the entire Foyer does not participate, the singing takes place in the main room, where the rest of us may listen to the music and the comments of the leader.

Saturday the physical training teacher comes; the floor is cleared, as on Wednesday, for organized games and relay races. Since some of the girls work only half the day this play is apt to last nearly all the afternoon. The girls, like Marcel, who are now in the advanced evening gymnasium class, help very much with this Saturday afternoon work.

And it is this spirit of co-operation and service among the girls that is one of the finest things at La Vrillière. In the first months, as the need arose, we organized

committees of the girls themselves: a Committee on Membership to help with the registration; an Amusement Committee to plan for fêtes and excursions, afoot and in *camion* (a prominent feature of Foyer summer life); an Aid Committee to help girls in need in the Foyer, and a Library Committee to supervise the distribution of books. The committees have grown and developed with the Foyer, and we now have a President, Vice-President, and Secretary. All members of the Committee feel responsible for the welfare of the Foyer and the spirit of friendliness, service, and hospitality. One of the things voted by the Committee was the adoption of Reims Foyer by La Vrillière. It is this spirit of service that we have wanted so much to be born in the Foyers in France.

Despite the Gothas English classes were started in the evenings almost from the beginning. In addition, there have always been English classes at noon in the smaller room of the Foyer. The charge is 5 francs a month for two lessons a week, with always many more applications than can be accommodated in classes. The spirit of the Foyer permeates the English classes also, both teachers and pupils realizing that the Foyer is not a school, but rather that the classes represent one aspect of the three-fold service that the Foyer is rendering.

Nearly every activity has been an out-growth from the main Foyer group. For instance, when the Foyer was small a physical training leader came to the Foyer two or three times a week, and taught folk dances and organized games. That activity has always continued, but as the Foyer grew larger, this soon grew to be more distinctly an amusement, or "distraction" as the French say, than serious physical training as a developing force, so a gymnasium was rented, and evening classes were organized with the regulation requirement of a gymnasium costume and shoes. In the beginning these requirements were a loose blouse, bloomers, and shoes without heels, the results being astoundingly varied and gay. The uniformity in the shoes was that they nearly all bore a strong resemblance to "comfy" felt bedroom slippers, while they were all colours of the rainbow. The blouses varied from black and white striped voile to pink and violet crêpe de chine creations, and the bloomers were little silk tights! Since those early days we have advanced to uniform suits, a

pattern and samples being the inspiration, with, of course, the added fact that everyone had longed secretly from the beginning to possess a suit like "*les Américaines*."

In addition to the English and gymnasium classes a *cours de diction* was organized. In order to satisfy the budding aspirations of the girls who are enthusiastic about this special activity, we had a movable stage built last year which has more than justified itself in the dozens of times it has served for fêtes.

A stenography class for beginners renders a service to some of the very young girls of the Foyer who have to support themselves and do not earn enough to go to business school at night. It gives them a little hope for advancement in the future.

In addition to the classes, a source of stimulation at the Foyer may be found in the clubs, of which there are three, in different stages of development. The first is the American Club, an outgrowth of the English classes, and open only to girls who speak and understand English fairly well. This club has a membership of between forty and fifty. It would be interesting to know whether there is a club in England or America of English or American working girls who can speak French well enough to carry on the business meeting of a club under the direction of their own president and officers, discuss social problems of work and relationships, play games and sing songs all in French? This is what these girls do in English with the finest club spirit imaginable.

Our second club, in order of birth, is the Club Triangle, a French discussion club, very similar to the American Club, but not quite so far along the road of self-government.

The third club is the Mothers' Club, through which it is hoped to establish greater understanding and sympathy on the part of the family in the Foyer aims and aspirations. In addition, it would be splendid if the mothers might feel that the Foyer is a social centre for them as well as for their daughters, its purpose being to make good citizens, good mothers, and useful members of society.

Brave and courageous and fine and unselfish have been the French girls—silent in their suffering and unboastful in the work they have accomplished, taking up the work of the men as well as their own, "carrying on" without any

blare of trumpets, as a matter of course. Individual pieces of work without number, individual sacrifices multiplied to cover the whole nation, but of co-operative sacrifice, of co-operative effort, the French working girls of the class that the Foyer reaches, knew little. At the Foyer they have learned the spirit of co-operation in a social way; the Foyer is "*Notre Foyer*," and anything fine accomplished by any member or by any group of members reflects to the pride and glory of La Vrillière as a Foyer, as a unit, and again to the *Foyer des Alliées* of France.

The Individual in the Social Problem.*

A. Caroline Macdonald.

WHEN all has been said and done, the objective of the social problem, as well as the instrument, is the individual. Social conditions react on no two people alike, because unfortunately for our peace of mind, every one has an individuality of his own which in the long run can neither be suppressed nor moulded apart from the individual will. We can neither investigate nor solve social problems by statistics nor a general panacea, nor by pressing people into types and tabulated forms. There are as many types of so-called criminals as of ordinary sinners, as we shall readily discover if we go about reforming either, and there are as many social problems as there are people in the Cosmos. A man's relation to his environment and to his fellow-men constitutes his own particular social problem, and no man's touch on life is the same as any other. If we are to get at the real bottom of what is concerning all of us, namely, the enervating and devastating environment in which we live, we must get our material from personal contact with the individual. We must get him into the laboratory and there see the reaction of the environment on him, and from endless experiment with actual life, get at the causes, and then destroy them at the source.

*Reprinted from "The Christian Movement in the Japanese Empire," for 1919.

Of course it is true that all social problems have their origin in the fact that we all live for the most part outside the sphere in which the Living God can work. While we continue to tolerate, and by our indifference, aid and abet certain social conditions where it is impossible for those who live in them to believe in the care of a loving God, by so much is our own faith atrophied. It is easier to believe in the love of God at the top of Kudan Hill than in the neighbourhood of the Yoshiwara, and will ever be so, snatch an occasional brand from the burning here and there as we can, until the whole system for which the Yoshiwara and all its ilk stands, is destroyed root and branch, hoof and hide, from off the face of the earth.

We are largely playing at life, content for the most part to work in a vicious circle, provided we keep ourselves occupied and busy. Not long ago I went to a prison to see a man who wished to tell me of his family troubles. He was being compelled, he said, to sell his eight year old daughter to be a geisha in order to eke out the family fortunes while he was in involuntary retirement. One need not go into the details of how the child was kept from being sold, but I do not suppose the geisha trade was interrupted for an instant by the rescue of this particular infant. There are lots of eight year old girls and plenty of parents willing to sell them for a few yen; and even if one happened to be saved what difference did it make to the geisha traffic?

Two or three years ago police efforts were made, and with considerable local success, to put out of commission some of the unlicensed prostitute districts in Tokyo. A good deal of foolish talk was passed along about getting hold of these girls as they came out, taking them into homes as servants and thereby automatically converting them into respectable members of society. A few of these girls may thus have been got hold of, although as a matter of fact most of them soon made their way into licensed prostitution; but for any body of serious minded people to suppose that girls brought up to the sort of life represented by their occupation, diseased in body and soul, could be redeemed by such superficial methods, is to trifle with the grim facts of life. Girls brought up from childhood in a brothel cannot be so easily redeemed. No such meaning has the Cross of Christ. Not so easily are men

and women redeemed from the environment of childhood. Not so lightly does God let us hold and value life that we may spoil it for a life-time and save it in an hour. Not thus easily do minds polluted from childhood respond to higher ideals. We shall have to pay a heavier price than this before society is redeemed. Not thus lightly does God let us spoil the good world He has made, and then mend it by a bit of gratuitous kindness after the mischief is done. Not so does God cheapen life.

A man was paroled to me the other day who had been in prison eight times. He hunted for work, but because he was quite naturally asked for a record of his career he was not able to find anything. He came to me very much disappointed. He had come out of prison with high hopes, determined to go straight. Why should not other people believe him? And I had to tell him that when we have lightly thrown away so precious a thing as trust we must walk a long, rough road before we regain it, no matter how bitterly we repent. It is ever so. If we tolerate unspeakable moral and social conditions in our midst it is by no surface work, however earnest, that lost opportunities can be redeemed. It is not the kindness of Christ but the Cross that represents our task. As fundamentally and as radically as He struck at the root of evil so must we if life is to be made possible for men. "And when He had made a scourge of small cords He drove them all out of the temple; and He poured out the changers' money and overthrew the tables; and He said unto them that sold doves, Take these things hence, make not My Father's house a house of merchandise." And then it is written that the chief priests and the scribes were sore displeased. Of course they were! He expected they would be. He was striking at the root of the whole wretched business of making religion a trade, and He intended they should be displeased. They were so displeased that they did Him to death in the end. Christ understood right well that unless He struck at the root of things His life was worse than useless. But He also knew full well that if He did strike at the root of evil the end would be the Cross. And He chose the Cross.

A man was hanged in Tokyo prison on the seventeenth of last August, and before he died he wrote down the story of his life. When a small child his mother used to

send him to the saloons to bring his father home. By the time he was fourteen he had himself succumbed to his environment, and his record was as follows: no education, no trade, gambling, wine, theft, women, embezzlement, burglary, murder, not once or twice but over and over again, until he was finally caught and hanged. An extreme case! Perhaps so, but mark the beginning of his career! It is said that 100,000 children pass through the hands of the law every year in Japan. Most of them are let go for the first offence, for there is no adequate way to deal with them. When they are let go what happens? Many of them learn their lesson no doubt, but if we trace the history of those who live lives of crime we shall find almost invariably the same sequence as that quoted above.

I listened recently to the examination of a lad at what is really, although not actually by law, a Juvenile Court in Tokyo. The judge was a Christian and he was talking to the child like a father. The boy had stolen four hundred yen from his employer, and had apparently lived a swift and merry life while the fun lasted. He had gone to restaurants and bought foreign food, he had fitted himself out with new clothes, and had spent his time at moving picture shows and theatres, mainly theatres. "Do you like comedy or tragedy best?" asked the judge. "I'm not particular," was the naïve reply, "so long as it's a show." If you have ever been at a moving picture show or cheap theatre at Asakusa you will get the boy's standpoint. Rapid movement, intense excitement, horror after horror, explosion after explosion, thrill after thrill, and it is no wonder the average boy, with little education and no future, worked by his employer from early dawn till midnight, lights out occasionally with his employer's money and has his fling. It is not in human nature to toil unremittingly, uninterestingly, day in and day out, with no hope of future reward, without revolting against the whole scheme of things and finding recreation in excess. Those who are interested in the evangelization of Japan would do well to study the psychology of recreation in its reaction on the seething mass of 50,000 people who nightly throng Asakusa Park.

It is by no accident on the part of the people who are wiser in their day and generation than the children of light, that within twenty minutes' walk of the Park is the

infamous Yoshiwara, which begins to tune up about the time the theatres close. Its magnificent houses, the like of which are not to be found in any other part of Japan, are in striking contrast to the squalor which exists within shouting distance of the place. One sees little girls wandering about on the streets, gazing longingly on all the beauty they see in the windows. No wonder if these little mites, brought up in the surrounding squalor, are fired with ambition to live in these beautiful houses, and wear elegant clothes, and be as they think grand ladies. It is not difficult, they say, to keep these places recruited. Why should it be under existing social conditions?

What is being done to counteract the influences of such a place? Nothing can be done to counteract this influence which is sapping the life-blood of the nation. We must destroy the system, body and soul, and that right quickly. The whole system of prostitution, both legal and illegal, drink, disease, exploited labour, must be fought against with weapons worthy of the fight and destroyed. In the meantime let us save one by one if we can and as we can, but we trifle with our God-given business while we are content with anything less than the extermination of the whole ghastly business.

Japan has suffered from a kind of novel that many of her so-called friends have written about her. These novels, first of all, introduce us into all the beauty and weirdness that life holds for the casual stranger. Beautiful gardens, noiseless sliding doors that prepare us for any mystery, and then, presto, change, and the inevitable geisha enters, coy and lovely, young and unsophisticated, innocent prey of the monster man. And the story closes at last, as the silent screens do, upon the beautiful frail little geisha, none the less fascinating because frail. And, behold, everyone who visits Japan must go to see the geisha!

What is the truth? We shall leave the novel to do all the harm it can to the multitudes of decent women in Japan, who know better than we do who the geisha are. The geisha is no frail, innocent child who falls oftentimes through her own innocence. Why do men gamble and embezzle and steal? How do they use their ill-gotten gain? Let us read the daily newspapers if we wish to

know. The women are trained from childhood for this very life. Men in high life and in low life succumb to them. Men embezzling money from the highest sources in the land to buy diamond necklaces for their favourite geisha! Young lads dogged by geisha ten years older than themselves, and given presents to put them under an obligation. I know a lad with a beautiful voice who sings in an opera in Asakusa. Four or five years ago he had a face like a cherub and sang like one. I lost track of him for a year or two, but he turned up at my house on Christmas night, a *blasé* man of the world, and all at twenty-one. I afterwards heard the story from a friend of the lad, a lad of about the same age. As I heard the tale I said, "Poor boy, to have got into the clutches of one of those women!" "But," naïvely replied the boy who was telling me the story, "it's not the poor boy at all, it's the poor woman. She is so fond of him, and she gives him presents and he doesn't even thank her for them." Poor laddies! As a matter of fact that boy is getting more than a hundred yen a month on account of his voice, and is said to have a future. He would be loved less, I take it, if he were less popular on the stage. The woman is ten years his senior and knows a bit of life. It is not her first love affair, although it may be his, but she'll get him in the end, and his money and his voice and his soul, and then what will happen?

The thing is going on all the time. A flirtation with one of them, a rival, a quarrel, knives and the gallows. The empty tale repeats itself. Ask anyone that knows the record of crime and they will confirm the statement. And yet perfectly respectable people will help to perpetuate the system by going to see the charming geisha dances! We may be sure of this, that whatever they are they are not just innocent little entertainers. They are sophisticated women of the world, trained from childhood for their nefarious trade. I have heard more than one Japanese man, men in touch with the problems of life and knowing the tragedies thereof, say that the geisha system is more pernicious even than licensed prostitution.

While such systems obtain, can we expect true ideals about women and about the founding of pure and decent homes? There are well nigh twice as many licensed prostitutes, geisha and restaurant girls as there are girls

in high schools, and the government provides for practically no higher education for girls. Even private enterprises for women's higher education are only a very few in number, and they are greatly hampered for lack of funds. Go where we will we shall find that the Japanese woman is not represented by her best type but by the kind that brings dishonour upon the nation. No one can touch the life of Japan at all deeply without being greatly concerned about the life of the individual home. We have the unregistered wife, the prevalence of divorce and home tragedies, the unregistered child, and the consequent disabilities regarding education, for no unregistered child can enter school; the delinquent child, who is a logical result of the looseness of the home life; the uneducated youth, who in a land of so-called compulsory education, is a little difficult to square with government statistics; the carelessness about registering marriages, which is largely due, it is said, to the reluctance of the ordinary person to be bothered with the red tape of officialdom. The law regarding the registration of a marriage reads simply enough, but there are many complications for the ordinary person who does not know the procedure. And so the registration often goes by default, with the result that the marriage tie is held very lightly. And marriages lightly made are lightly dissolved.

I am no expert on the labour problem, but one does not need to be to view with alarm the utter waste of life that is going on in the attempt to build up an industrial Japan. As a labouring man said to me the other day, with fine scorn, "Why should Japan be concerned with protecting the life of the ordinary man and woman. There are so many of us now that we are a nuisance. What are a few lives more or less anyway!" and his eyes glinted a bit. Some cheap rice thrown down to the people when riots occur, generous donations by way of a sop, capitalists descanting on the fatherly relation between capital and labour, are all a bit of camouflage which will not long deceive the ordinary man and woman, for whom I have a large measure of respect. While children in the factory districts are born with handicaps incident to the long hours of labour on the part of the mother; with weaknesses inherent where the family tie is loose; with little opportunities for education, in spite of the so-called

compulsory school law; while children are brought up in the moral cesspools of our cities, where prostitution is dressed up in attractive form for girls, and moving picture shows instruct boys in crime; capitalists may save themselves the trouble of meeting to discuss the labour problem unless they are willing to get underneath the symptoms and strike a death-blow at the causes underneath, even to their own hurt. Industrial and social conditions must be discussed in the honest light of day. The League of Nations has decreed that there are to be no more secret treaties because secrecy breeds still worse evil in the body politic. The attempt to blink facts is more than wicked, it is arrant foolishness. Truth is truth, and will bring forth fruit after its kind. We have infinitely more respect for the publican than for the Pharisee, although both are equally sinners.

Japan will never be saved from the conditions that are sapping the energies of her young life at the present rate at which the Christian Church is taking up her task. While evils are entrenched in the warp and woof of society we trifle with our task to be content with our present methods of work. The people are destroyed for lack of knowledge. The youth of the nation must be educated, forcibly if necessary, to know the devastating effects of venereal disease and kindred ills; they must be taught that no nation can become great that does not respect its women and make adequate provision for their education and protection; that every man is loyal to his nation only in so far as he is living a life of purity himself and is fighting for the purity of society. And the Christian Church must come to understand that if we are ever to Christianize society we must, along with our direct evangel, tackle the social evils and destroy them, before we can get any adequate foothold from which to preach the gospel of the grace of God.

The only form of forcible education I know is the daily newspaper. People read the newspapers whether or no. Liquor interests are advertised, quack medicines are placarded at every street corner. The Yoshiwara is ablaze with light and grandeur every night. It would seem that advertisement were in inverse ratio to the value of the article advertised! But we do not advertise the dangers that beset every boy and girl in their adolescent days; we

do not advertise the pernicious results of prostitution and careless living, and the ravages made by venereal disease and tuberculosis. If every person, young and old, rich and poor, high and low, were faced, day in and day out for, say, a year, in every newspaper in the realm, with half a page of harrowing details about the results of venereal disease on the life of nations and of individuals, how the stamina of women and the vitality of men are being sapped because of the pernicious systems that are publicly and officially recognized, how alcohol works havoc with the unborn child, and is one of the direct causes of imbecility, poverty and crime, think you we would not scare something like public sentiment into the thinking part of the nation at least and compel people to reflect?

Is not this the secret of effective advertisement, just to keep a thing in front of a man's eyes, day in and day out, until he begins to think that the thing he sees is true, and that it will do for him what it says? Of course we might just as well face ourselves with the fact that the backbone of these social evils will not be broken until we spend thousands upon thousands of dollars upon the enterprise. The Yoshiwara takes in from its patrons, it is said, 350,000 yen a month. Think you, therefore, that we can stop the traffic by an occasional committee meeting and a few hundred yen?

We have reached a new era in our work if we could but see it. Hole-in-the-corner methods are no longer in order. To "muddle through" is no longer considered good form, except, it would seem, in Christian work in non-Christian lands. Life is being wasted and damned because the power of the Living God cannot work until we ourselves begin to see the magnitude of the task that confronts us. When we become intolerant of intolerant conditions, enraged at the systems that surround us, determined to fight the devil and all his emissaries as we see them entrenched in the very fibre of society, then shall the day of salvation dawn, and not until then.

Reviews of Books.

Christianity and Industrial Problems. The Report of the Archbishops' Fifth Committee of Enquiry. Published by the S.P.C.K., 130, Wilton Rd., S.W. 1. Price 1/-.

After the National Mission of Repentance and Hope, the Archbishops appointed five committees to deal with "five subjects in the life of Church and nation;" this book is, perhaps, the most significant of the five reports which followed. It is a thorough piece of work, marked at every stage with the hall-mark of scholarship. It is issued cheaply; but we wonder if it has reached the readers for whom it is meant. If its conclusions were made known widely, and accepted, a new day might begin in the social life of this country. As it is, we are afraid the report may be left in the obscurity to which traditionalists are only too glad to leave disturbing dreams and unpleasant truths. What is needed is a campaign in which the members of this committee will go forth and declare their convictions at street-corners, and wherever men assemble. There would be violent opposition; there might be persecution; but if they were persecuted for the sake of Christ they might leap for joy.

A very careful and convincing discussion of Christian principles forms the basis of the report; to those who urge that it is improbable that modern industrial communities have much to learn from Galilee, the answer is made: "Cultivated Greeks and Romans thought much the same. But if, like many good people, one thinks it is so improbable as to be incredible, one ceases, we suppose, to be a Christian." The teaching of the prophets and of our Lord is most admirably reviewed; there is no lack of searching and fearless judgments. This for example: "The common assumption that the attainment of riches is one of the main ends of man, and that the criterion of social organisation is its power to facilitate the pursuit of them is not so much un-Christian as anti-Christian" (p. 13): the startling revolution in values, implied in the Gospel is not disguised and this conclusion is reached: "The sacredness of each human life, the rightfulness of claims for liberty of development and for equality of opportunity and consideration, the duty of mutual help and corporate service—these are the indispensable and sovereign things."

The historic illustrations in Ch. III. are supplied by first-class historians, and could not have been better; it is a chapter of remarkable importance. In the discussions of Urban Life and Education the Committee grapples with the concrete problems of to-day; and here, too, there is no lack of courage and statesmanship. A good bibliography—and blessed be all bibliographers!—gives a worthy close to a really great piece of work. The next step is to make it known; if only the children of light were as wise in this matter of propaganda as the children of this world!—EDWARD SHILLITO.

Some Christian Ideals in the Teaching Profession. By AGNES S. PAUL, M.A. Published by the Student Christian Movement.

This little book is one to be read slowly and meditatively. To read hurriedly might mean to miss much wisdom. At first sight the style is not so arresting as to compel attention, and yet as one reads one is continually impressed by the wisdom and sanity of the outlook. One would, perhaps, particularly instance the treatment of discipline, that debated question of the present day educationalist, also the advice given as regards conversation on religion with the young, which comes at the end of the book. Very welcome, too, is the author's insistence on the duty of hard

thinking. Christianity has suffered so intolerably from the mental laziness of Christians.—M. M.

The Twentieth Century New Testament. Published by Horace Marshall. Price 2/6.

Weymouth's New Testament. Published by James Clark. Prices from 3/- to 8/6.

Moffatt's New Testament. Published by Hodder & Stoughton. Price 6/- and 7/6.

The Shorter Bible. Published by the Woman's Press, New York. Price \$1.00 net.

One of the great obstacles in the path of the young readers of the Bible is their extreme familiarity with the language. They have heard it over and over again in Church and at school; also, not having attained to the demands made upon us by great literature, they find it difficult to penetrate the depths of the divine wisdom and beauty of those bare and simple statements; later to be so grand and significant just because of that bare simplicity, and meanwhile the familiarity helps to lull attention so that it becomes fatally easy to read the same passage over and over again without taking in a word of its real meaning. It is just here that these modern versions of the New Testament are of such practical use. They have, of course, varying merits, but with the general reader it seems probable Dr. Weymouth's will keep its foremost place, and that not perhaps owing to greater accuracy of translation, but because he has attained to a greater beauty of language whilst in no way departing from the object common to all. Moffat's, whilst extremely valuable for reference, sometimes jars owing to the use of ugly words, also to changes which appear unnecessary and to loss in force and directness, for instance, why change that urgent demand "Sir, come down ere my child die" to: "Come down, Sir, before my boy is dead"—or why change "carpenter" into "joiner"?

Weymouth's is sometimes said to be more of a paraphrase than a direct translation, and this is indeed possibly true, but there again comes in a point of value; reading by themselves those who have had little time to study do really want the help of a slightly fuller expansion of the concentrated terseness of the original. There are dangers, of course, in trusting to a paraphrase without continual consultation with the original, but in Weymouth's this is probably reduced to a minimum.

The Shorter Bible is rather a different experiment, verses are eliminated, the subject matter is grouped under headings, the aim is a straightforward narrative written in a clear, vigorous, dignified style. And the book is well printed and pleasant and attractive in form.

Both the small edition of Weymouth and this Shorter Bible will probably help very much to revive the interest of the ordinary reader, while Moffat will be very useful for reference. All the versions mentioned are particularly of use in reading the Epistles.—M. M.

Old Testament Prophets. By W. A. C. ALLEN. Published by Heffer. Price 6/-

The aim and the great value of this book is expressed in its own words, "We have attempted in some measure to trace the growth of an idea, to discern something of its living power as down the ages it was passed from man to man, from soul to soul;" and in addition to this one is peculiarly grateful to the author for the vivid, concise, historical background which he supplies. The book is a most stimulating introduction to

the study of the prophets. There are criticisms, of course, to be made upon it; the treatment of Hosea, for instance, hardly seems adequate, nor does the unique value of his revelation seem sufficiently recognised or perhaps it would be more just to say emphasised; also it is open to question whether Ezekiel is treated with entire justice, but part of the very value of the book is that it is so provocative of thought and discussion. It is valuable, too, as a reasoned protest against one modern view of prophecy which tends to omit a peculiar but most real experience of the divine communion with the human soul, and to forget that inner life which some experience to a greater, some to a less degree, but to which the very existence of the prophets is a standing witness.—M. M.

A Hebrew Prophet for the League of Nations. By C. H. S. MATTHEWS. Published by the Student Christian Movement. Price 1/6.

At last the book of Jonah comes to its own. This most inspired book, owing to the folly of religious controversialists, has been lost to the ordinary man; "Jonah's Whale" has obscured the whole issue.

The real value of the book is the teaching about God which for startling boldness finds no parallel till we come to the parable of the Prodigal Son. Further, in bringing out this teaching for us Mr. Matthews brings the whole conception of the author into closest connection with modern thought and modern problems, and so incidentally does a service of the greatest value to the cause of Bible reading. Could this present generation once be induced to realise the amazing up-to-dateness of the Bible, there would be no difficulty in inducing them to begin reading it again.

Mr. Matthews has shown a way which might well be followed with other of the prophetic books; one sees great possibilities, too, in this direction with the teaching of Our Lord and some of the Epistles.

For keen intelligent boys and girls this little book would do splendidly as a subject for study circles and discussion classes.—M. M.

Dominus Noster. By Prof. C. A. ANDERSON SCOTT. Published by Messrs. W. Heffer & Sons, Ltd., Cambridge. Price 6/- net.

It is a platitude to-day that men and women are everywhere overhauling their intellectual attitude to religion, and whilst in some cases this has resulted in a retrograde step towards superstition on the one hand, and a frank and rather unreasoning materialism on the other, there are those, and they are no small number, who feel that in the records of the life and teaching of Christ, there is, if they be rightly used, just the clue to the dynamic which is the primary need of the world to-day. It is, therefore, highly satisfactory that a man of Professor Anderson Scott's ability should have set himself to the task of putting into intelligible modern form an account of the manner in which Christ's personality affected His contemporaries, and the way in which they gradually came to realise the uniqueness of that personality and to realise that they could find in Him qualities which could only be ascribed to God, and that He filled a place in their lives which only God could fill.

Professor Scott faces the problem which the Council of Nicaea endeavoured to solve—the problem of reconciling a belief in the divinity of Christ with the monotheistic belief which was the Judæan heritage of the early Church. He traces the historic progressive development of the infant Church's attitude to Jesus from the day when the common people saw in Him the Carpenter's Son whom everyone loved for His "grace," to the day when, still in the lifetime of His contemporaries men could say "He, too, is God." In so doing the writer has, in a sense, found a way out of the difficulty. Moreover, in the course of his treatment he has thrown

fresh light on the history, and the philosophies which are to some extent buried, in the New Testament.

Whilst the book necessarily contains a certain amount of the technical language of theology, that should not be any bar to the average reader; and, on the whole, Professor Scott has steered remarkably clear of such technicalities.

The book does not claim to give an original point of view, but, as the writer says in his preface, "the old view-point has not yet been abandoned for the new and better one," and "the attempt to exhibit," the new view point "has not yet been made too often."

Professor Scott's work will be welcomed by all who desire to understand more fully the manner in which the belief in the divinity of Christ gradually forced itself upon those who had first known Him as a man.—B. R. H. S.

Musings of a Laywoman. By E. PICTON-TURBERVILL. Published by John Murray. Price 3/6 net.

The writer of this little book has rendered noble service to her sex in many ways, and all women will be grateful to her for her courageous statements now made. Too long, she feels, have the big questions of the Church been left for absolute settlement by men, and not always by those best capable of judging the issues. These issues may be the greatest in life for women, as well as for men, for the laity just as much as for the clergy. It is ever the big *human* view which the writer sees. She is willing, nay anxious, to concede that many people outside the churches live more beautiful lives than some of their strongest supporters. She is conscious of the criticisms levelled by these, especially if they be young, and therefore belong to a generation indulging in freedom of thought and expression. Clerics must listen to such statements as are frequently made by returning soldiers who find no real church calling them to intimate fellowship. Miss Picton-Turbervill feels passionately the need for closer fellowship between those who are within the churches and those who "wish to be good," and who, if sympathetically treated may grow into full membership. She would welcome any agency making easier this growth. Her great hope is that the Anglican Church, of which she speaks more particularly and which she loves, despite her many criticisms, may find new ways of welcoming would-be Christians, now unhappily repelled.

No claim is made that this book shall be considered as a scholarly disquisition, but notwithstanding "rusty Greek" it contains stimulating thoughts for those for whom it is intended, the "ordinary laymen." While believing that the author is mistaken in saying it "will not be read by the dignitaries of the Church," we trust it will reach many for whom it is obviously intended. The dedication is "in hope to the Christian in the street."—N.W.

Christ and Woman's Power. By EDITH PICTON-TURBERVILL, O.B.E. Published by Morgan & Scott, Paternoster Buildings, London E.C. 4. Price 3/6.

In this inspiring little book Miss Picton-Turbervill describes the wonderful "release of woman's power" which has taken place within the last few generations, and is still taking place daily as one after another the artificial limitations of her development, imposed by what seems now a strangely blind and prejudiced society, are removed. In vivid words the author tells of the vision, the response, the struggle and final victory of such pioneer women as Elizabeth Blackwell and Sophia Jex Blake in the realm of medicine, Anna Clough in the educational world, and Josephine Butler in the "fight for clean thinking," and shows how the movement has

spread already to the East, and is bringing light and hope into the darkest places of the earth.

We are not surprised to find Miss Picton-Turbervill quoting Benjamin Kidd's book "The Science of Power," and her book forms a valuable commentary on certain parts of his. If, as Professor Kidd firmly believes, the mind of woman is to be the "psychic centre of power" in the coming order, Miss Picton-Turbervill finds "a wonderful hope" in the fact that through her natural gifts of meekness, intuition, sympathy and imagination, woman may, if she will consecrate them to the highest ends, help as never before to transform our strange civilisation into the beautiful thing we know it was meant to be.

We would commend this book especially to those who are viewing with some apprehension the way of the modern girl—her scorn of tradition and constituted authority, her claims to freedom. The writer has an inspiring faith in the possibility for good in human nature and the readiness to respond to a call to be loyal to the highest. "Life is coming to women not so much as a duty—though for centuries they have been told it is a duty only—but as a glorious adventure of the God-given faculties; and they *will* adventure. May we not have faith to believe that those who have thus the courage and hope to adventure, will FIND—that they will find that which will help to make the world a richer and a better one?"—G. M. B.

Children of the Dawn. An Overseas Pageant by MARY H. DEBENHAM. Published by the British Y.W.C.A. Publication Department, 26, George Street, Hanover Square, London, W. 1. Price 6d.

This is a beautiful pageant that can be produced by Young Women's Christian Association members quite simply as no scenery is required. The pageant opens with a chorus of welcome to the Dawn, who enters bringing new joy and hope to the world, battered and devastated by war. She is met by the World Pilgrim, saddened by the woes and questionings of womanhood in these days of change. Dawn replies with the hopeful assurance that in each era of upheaval the pioneer women, Children of the Dawn, have come to the help of their generation. She summons the women workers of England's past, who meet and greet the war-workers of to-day. The World Pilgrim, in her turn, points to the women of nations overseas, bewildered by the breaking down of old conditions and the facing of new problems. She shows the lonely Indian student, the weary Japanese factory girl, the Chinese mother frightened at the independence of the younger generation, the friendless emigrant in the Colonies. Dawn summons Fellowship, Compassion, Health, Knowledge and Sympathy, who show the work done by the Young Women's Christian Association among women overseas—an Indian holiday camp, a Japanese rest room, a physical training school in China, the helping hand stretched out to the lonely girl in the colony. The main aim and object of all the work is to lead the awakening womanhood of the world to Him Who alone can satisfy the longings of all nations, and bring them to the dawn of a better and happier day. From Him the call comes to the English-woman who answered the call of patriotism to work for Him in the service of their sisters overseas. The proceeds of this pageant are devoted to the overseas work of the British Young Women's Christian Association.

Association and General News.

CHINA.—Shanghai.—"Our membership system continues to bring good results, the fifty helpers growing steadily more intelligent as to their responsibilities and more reliable in looking after the members in their charge. A month's special effort to bring in the women who were ready for intelligent membership, has resulted in about fifty new members, all interested and active.

The educational work is on a better basis than for some time past. The new Committee is suited to its work and is undertaking it well. The Sewing and Cooking Classes continue with an enrolment of ten to fourteen each, but the Physical Class has enrolled twenty, and the attendance is good in all three. The Half Day School attendance is better than ever before.

Our three new classes, First Aid, Playground Supervision and Club Leadership, are all well attended. The Playground Class has enrolled thirty-four and had a very high per cent. present every evening.

The Girls' Club, which remains my most absorbing interest, has lost several members by removal, but the new comers have increased the numbers decidedly. The club is now properly organised with a Constitution, Officers and a Programme Committee. The groups are beginning to develop group loyalty and group activities.

Each afternoon we have what is called "The Christian Life Hour." Mr. Geldart is trying an experiment in expressional activity in this hour. He is asking us all each day to tell all or some part of the day's message to some one of our relatives and friends, and report the next day the number to whom we have talked and the amount of time used. Six of the secretaries take these reports, row by row. The first day only 40 women had tried it, telling in all 135 people, and using an aggregate of eight and a half hours. Yesterday, 75 people had tried, telling to 333 people and using over sixteen hours. The reports are most interesting and varied. One little non-Christian girl said: "I told my mother and to-day she came to hear it herself." One woman, formerly a house servant, but in good circumstances now that her son is grown, had told twenty workers in the son's shop, using half an hour's time. One non-Christian woman of good family, whose cousin brought her to the Association last year, telling us that she had never heard one word of Christian teaching, has been very faithful in taking the message to her neighbours. She has told four others every day. When the opportunity for decision was given at the closing meeting yesterday, she was the second to stand."

Foochow.—"This is the first report that I have written since we really have an organisation in Foochow, and it is a thrilling sensation to be really keeping office hours, greeting the stray people who come in, writing reports of things done, etc.

In our Association there are two special meeting days that the women are beginning to remember about and to drop into without invitation. Our Sunday meeting is weekly becoming a more settled matter in the minds of the girls, and they are coming more and more regularly. When we first started the Sunday meeting it was meant mostly for students, but more and more other people are dropping in till we have a most varied gathering some days. At this meeting we sing hymns and drink tea and have a social time together, and usually have someone tell a story. The girls in the Mission Schools have been most helpful in this. Easter Sunday, Miss Harshaw told them the Easter story, using pictures. Another week, a teacher from one of the American Board Schools came and told

the story of Esther. Three girls from the Methodist Girls' College came, and told about their college life and the work they were doing in the near villages. Last week, a student in the Union Kindergarten Training School told a story. When the weather is good, there are usually from fifteen to thirty people here, and we feel it is all very well worth while. The Thursday meetings are not taken for granted yet, and invitations are usually sent out for these, to which there has been a good response. One week there was a candy-making demonstration which seemed to interest the women greatly, and then another day a nurse from the Methodist Hospital gave a demonstration with a big celluloid doll, of the care of a baby, showing how it should be bathed and dressed. A Chinese doctor gave a talk on Hygiene.

During the month there have been about 350 people in the building for various purposes. It is much more interesting having an Association really than it ever was just preparing, and even though things move slowly, we are beginning to have real Association girls, and that makes the Association genuine."

Hangchow.—"The Good Fellowship Club has been the result of the desire of a progressive young Chinese doctor to give his compatriots, especially the Christians, some healthful forms of social intercourse. The channels for a good, clean, social life among the Chinese people are very limited; in the past, becoming a Christian has often meant cutting oneself off from friends and relatives. The Feast Days, harmless in themselves, were tabooed. As for joint meetings of men and women—well, such a thing was never heard of in the past. The universal wall that divides men and women is stronger and more impassable than any structure made of stone and wood. The plan of this young doctor to establish a club where the men and their wives could come to enjoy a good time with each other was discouraged. However, there were a few people willing to act as pioneers in the cause of social intercourse.

The membership grew; the fame of these meetings spread, until many of the erstwhile scoffers were begging to be admitted; at first, the discussions were conducted in English, but in a short time it was decided to have them in Chinese, so that more of the women could understand and take part. This year the club has become so big that it has been divided into two groups. These sections meet separately three Tuesday nights out of the month. The fourth week there is a joint meeting with a special programme; the first meeting after the division each section had twenty-five present. This number has continued to come weekly.

From the original idea of a mutual good time, the purpose of the Club has grown until now the members feel that it should aid in reaching the non-Christians they know and vitalising the religion of their Christian friends. To this end, the discussion each time is on subjects which interest and help the members and their friends.

The personnel of a meeting is most interesting. Student merchants, railroad officials and others compose the men's side of the room. The women are of various types. All are still a bit shy of talking out in the discussions, but at other times they show signs of that leadership that in a few years will surprise the world. They are, for the most part, well-poised, clear thinking individuals who will have a great influence not only upon China but upon other countries as well.

They discuss the group meetings in their various churches, the lack of amusements for Chinese women, committee meetings for social service work, subscription lists for the Orphanage, cake-making, types of stoves, baby diets, the latest engagement, especially exciting because the lady in question is supposed to subscribe for a newspaper for *herself*; so the chatting goes on much the same subjects as one would find at home.

The discussion in the evening is to be on the difference between Buddhism and Christianity. Every point made the old Buddhist scholar contests; when the discussion seems to have reached a deadlock, the theologically trained students make a few remarks that seem to settle the matter. Finally, the old scholar speaks—"There is really no difference between the two religions. Christianity, however, seems to make a man lead a better life and to more completely change him. Otherwise, there is really no difference." In vain the various people try to make him see that he has admitted the point, but he shakes his head and repeats "No difference."

The social part of the programme is hailed with great delight. Easter music, Christmas plays, trips to the hills with a picnic, a fine friendship, good times for men and their wives and friends are only a few of the things that have and are the outcome of the contacts made in this club. Christians, regardless of their particular churches, non-Christians as well as the foreign missionaries, are finding this Fellowship Club a veritable oasis. May similar clubs with their opportunities for contacts spring up throughout China."

Hongkong.—"Now just a word to introduce the youngest member of our Association fairly in China and to indicate the steps which have led up to the organisation of our pre-Organisation Committee. In December, 1916, Miss Coppock, our National Secretary, during a visit to Canton heard that there were several Chinese ladies in Hongkong who wanted to start an Association immediately. Having learned by experience that it is very unfortunate to have a city Association organised without leadership, on her arrival in Hongkong a meeting was arranged with a small group. Foreign leadership was promised and it was also explained to them that there were certain preliminary steps towards organisation which would have to be gone through in order to insure an Association with a strong foundation. A small committee was formed at that time and their earnestness was surely well tested by the fact that for two years they continued to meet bi-weekly for prayer and discussion of their future plans. In the autumn of last year Miss Coppock again met this group of women and their urgent appeal at that time resulted in the appointment of a foreign secretary to help form the pre-Organisation work. Whether this keen eagerness for an Association has been sustained would seem best answered by the following: During the recent visit of the Commission sent out by the National Board of the United States, our pre-Organisation Committee met with the members of the Commission several times, and as we discussed our hopes for the near future, one of the members of our committee said, "My mother died when she was comparatively young and sometimes I feel I shall not live to be very old so that I am longing before long to see the Association organised, and in a building of its own, working to meet the great needs of the women and girls of this place—then I shall be happy."

We shall have a headquarters for our pre-Organisation work in the St. Paul's Girls' School building. A large bright room with a lovely broad balcony overlooking the harbour. This room is modestly but nicely furnished and is used for meetings of all kinds, Bible classes and social gatherings. At present a series of devotional meetings are being held, designed particularly to help non-Christian women. We are greatly hoping that as a result there may be one or more informal classes formed for inquirers. Here, too, regular instruction is given to members of the pre-Organisation Committee and the auxiliary (in all, twenty-three members) in Association history, methods and policy. These classes, together with some visiting in the homes and each Sunday in the General Hospital, form one of our chief bits of work at present."—*Extracts from recent Reports.*

FRANCE.—National Conference, Paris, November 27-29, 1919.

—The French National Conference took place in Paris the last days of November. A large delegation from the provinces was present, notably from Alsace and Lorraine and from the North of France. As this was the first conference that the French Associations had been able to hold since the beginning of the war, it was a very important occasion, and the presence of the delegates from the occupied regions, which had been so cut off during the war from the rest of France, gave a special character to the gathering.

The morning sessions were devoted to the discussion of business, the afternoon sessions to the presentation of different phases of the work. One evening session was devoted to the consideration of the World's work and the work in Northern France, and another evening was the occasion of a reception given by the Associations of Paris to the conference when the question of Women's Suffrage was discussed.

Among the guests of the conference were Mme. Bertrand, as a fraternal delegate from Italy and Geneva, delegates from Belgium, among whom were Mme. Gautier, Miss Stevenson and Miss Spencer from the World's Committee, Miss Niven, also from the World's Committee and from the work in France, and a number of the American secretaries working in France.

Some important changes were made in the constitution of the French Association movement, notably one whereby the French National Committee can have an executive committee with ten members representing the provinces and five members resident in Paris. This change will help greatly in the future development of the work. The members of the new National Committee were chosen at the conference, and Monday after the conference the committee met and chose their officers.

Mlle. Morin, after fifteen years of very faithful and loving service, resigned as national president, and Mlle. Rappard, who also had been for a long time member of the National Committee and representative of France on the World's Committee, resigned at the same time. One realized that these old and faithful friends of the Association in giving in their resignations would not thereby lose their love for the work, or cease to pray for it or do what they could for it.

Mme. de Védrières of Toulon was elected new national president, Mlle. Bruneton of Paris and Mlle. Anne of Maubeuge vice-presidents, and Mlle. Weber active member on the World's Committee for France. The other officers are Mme. de Billy as treasurer and Mlle. Delbruck as secretary for the committee. Mlle. Bertchb continues as general secretary and Mlle. Liotard travelling secretary.

The conference closed on Sunday with a morning service in one of the churches in Paris, concluding with the communion service and with a large popular meeting for the delegates and the members in Paris in one of the halls of the McCall Missions. The conference gave one a great hope for the future of the work in France. One is specially glad for the cordial and splendid co-operation both in France and in Italy between the existing Association work and the new work being done by the American secretaries.

GERMANY. — Ländliche Haushaltungs- und Fortbildungsschulen.—Die Erholungshäuser Waldfriede in Neuberich, Lindenhof in Milow und das Westerwaldheim in Altenkirchen werden im kommenden Winter zu haus—und landwirtschaftlichem Lehrbetriebe geöffnet bleiben. Während die Schulen im Lindenhof und im Westerwaldheim in der Hauptsache den hauswirtschaftlichen Unterricht betreiben werden, stellt Waldfriede auch Kleinviehbesorgung und Gartenarbeit in seinen Lehrplan ein, um vor allem den Mädchen vom Lande eine gründliche ihr praktisches Leben fördernde Ausbildung zu geben. Der Unterricht umfasst im übrigen: Hausarbeit mit Wäschebehandlung, Kochen, Backen, Obst—und Gemüseverwertung, Hand-

arbeiten und einfaches Schneidern. Daneben wird ein wissenschaftlicher Unterricht herlaufen, der ausser entsprechender theoretischer Anleitung auch Deutsch, Bürgerkunde, Gesundheits—und Anstandslehre, Bibelkunde in sich schliessen soll. Denn diese Schulen wollen nicht nur Stätten praktischer Ausbildung sein, sondern gleichzeitig den jungen Mädchen eine gute Erziehung auf christlicher Grondlage geben."—"Weibliche Jugend," Oktober 1919.

GREAT BRITAIN.—First Woman M.P.—Since our last issue the first woman representative to take her seat in the House of Commons has been returned to Parliament by a very large majority of over 6,000 votes. Lady Astor is already showing her sympathy in the House in regard to matters of special interest to women, particularly with the desire of Indian women to obtain the vote.

ITALY.—"My trip around to the different cities this last month has been wonderfully thrilling. Eight nationalities sat down together for dinner the other night in Rome. After dinner I saw an Italian mother and two daughters, who were leaving, say good-bye to a young Bulgarian girl. The girl had brought down a picture of her father to show—a Bulgarian general, killed in the war; the Italian woman opened a locket and showed a picture of her son, killed in the war. Tears streamed down the faces of both and then the two women of enemy nations put their arms around each other and kissed. "It is very sad," said the Italian woman, "but you will be safe here; this is a beautiful home."

Trieste.—"The Red Cross here is very much pleased that we are going to have a Young Women's Christian Association as groups of girls are passing through here nearly every day on their way to and from the Balkan countries. The Simplon Express from Paris arrives here after midnight. Seven girls, last Wednesday, were unable to get any place to sleep and spent the night in the station. Another group of nine girls from Serbia had to go to the Italian military authorities and have rooms requisitioned. I think we can be a great help in this way.

"There is no English church here, but I attended an Italian Protestant one, and I also made the acquaintance of two very charming Protestant families. They are both very much interested in our work, and of the greatest help to me. I am planning to give a garden party to meet the school-girls in the neighbourhood. There are a number of schools in the immediate vicinity of the Villa. I hope to serve a light inexpensive luncheon at noon for them, which can be served in the garden or on the terrace, while the weather is good. I talked with some of the girls from one of the schools and they were delighted with the idea."

Naples.—"At the emigration barracks, where there are on the average 600 women and five times as many children we have opened a combination rest-room, sewing-room and dormitory. Very little permanent work is possible among the emigrants because of the fact that they seldom remain more than a week at the barracks. All we can do is to make them a little more comfortable and to put them in touch with helpful agencies in America. Sometimes when a group of refugees arrives unexpectedly there is no place for them to sleep, and our room with its cots and comfy chairs is open to them for the night. We also give material to those who are in need of clothing for their children and various groups meet in our room, where we have installed a sewing machine, and spend the afternoon sewing. We have given lessons in English, helped trace passports, provided food and clothing, referred women to hospitals and charities in America, and made ourselves generally useful. Our sewing circle has daily an average of fifteen, and we have given so far somewhat over 100 letters of intro-

duction. Recently we have been assisting the American Consul in getting out passport applications, and so are acquiring a more accurate knowledge of emigration problems and methods. We are also planning to visit the outgoing ships and help our emigration friends to arrange themselves and their always many belongings as comfortably and as cleanly as possible.

"Our work in the stores and factories has not begun yet. One big factory just outside Naples has bought a barrack for us, and as soon as it arrives we are to open a rest room and cafeteria for the women employees, of whom there are approximately 400, and who, at present, eat their meagre lunches sitting at their machines and along the curbstone of the street. One chain of stores is still considering our offer of a much needed rest-room in the biggest of their establishments, and the head of a large group of factories here is also considering allowing us to begin work in one of his plants, and we are waiting his decision."—*From a recent report of the American Y.W.C.A. work in Italy.*

National Conference, Turin, November 5th and 6th, 1919.—

The Italian National Conference was held in Turin, November 5th and 6th, as a jubilee in celebration of the twenty-fifth anniversary of the founding of the Young Women's Christian Association in Italy. Fortunately both the founders of the work, Mme. Schalck and Mlle. Meynier, were present at the conference, and received the ovation that their splendid work during all these years deserved. It must have been an immense satisfaction to them both to look back over the twenty-five years that have passed since they made the first beginnings in Turin and to see the progress that the Association has made in Italy. And the most hopeful feature is that the promise of future development is so bright.

It was very delightful to have Mme. Bertrand, one of the Vice-Presidents of the National Committee, at the conference. Because of the war she had been absent from Italy for some time, and she received a very warm welcome. Mlle. Rossi, who had spent the past year at the British Training School in London, was also at the conference, and began her work as Assistant National Secretary with Mlle. Meynier. There were a number of guests from other countries. Miss Niven can in no sense be considered an outside guest in Italy as she has been for so long most intimately connected with the work in Italy, but this time she attended the conference not only as an old and trusted friend and fellow-worker, but also as the Secretary of the World's Committee, especially responsible for the work in Latin countries, so she had a special interest and responsibility for the conference. Miss Spencer was also present as a representative of the World's Committee, and Miss Dixon from the American work in France, as well as Miss Hull and other American secretaries working in Italy.

The conference began on Wednesday afternoon with an address from Mme. Schalck and short talks from Miss Niven and Miss Spencer, followed by tea. A reception was held in the evening, with addresses and music. On Thursday a very fine presentation of the work was given by Mlle. Meynier, Miss Niven, and Mlle. Rossi. We considered the past history of the Association in Italy, its present position, and its future. The conference and the National Committee presented a beautiful illuminated address to Mme. Schalck, a travelling clock to Mlle. Meynier, and flowers to them both. One realized not only what a wonderful work these two leaders had done in the past, but how truly they had a vision for the future and a faith to believe that the next twenty-five years would be far more glorious even than the past twenty-five years.

NORWAY. — Woman Representative to League of Nations Assembly.—"It is appropriate that Norway, the first sovereign State to

enfranchise its women, should be the first to choose a woman as one of its three representatives to the Assembly of the League of Nations. Betzy Kjelsberg is a factory inspector and a distinguished member of the women's movement. The Assembly of the League of Nations is the governing body to which every State belonging to the League has the right to send their members, although the members have not more than one vote each. It is therefore the most representative body in the world. We congratulate Norway that it should have given the lead to other countries in ensuring that the new body shall recognise from the beginning that the nations of the world should be guided by men and women working in co-operation.—*International Women's Suffrage News*.

SOUTH AFRICA.—Cape Town Club for Coloured Girls.—"The Coloured Department of the Young Women's Christian Association was organised in October, 1917, and between that and the return of Miss Blackburn (the secretary) the committee did not attempt to provide its members with more than their own Tea Room, at 52, Buitenkant Street, and a monthly devotional meeting addressed by some outside friend of this Branch. This was one way in which we could get our European friends interested in the Coloured Department, and few of those who spoke to that large audience of coloured women and girls came away unimpressed with the possibilities of Association service for and among them. It was early in June of this year that Miss Blackburn arrived in Cape Town, and she immediately began her work. In addition to the personal interviews and all that side of Y.W.C.A. work, which always will remain untranslatable into terms of numbers or meetings, it has been possible to organise a regular Sunday afternoon service in the Tea Room, which has been very well attended, and at which the members are invited to remain to tea, the cost of which is borne by the Association. A service is held in the Old Somerset Hospital on Mondays, at 3 p.m., which is very greatly appreciated by the inmates. Sewing and Singing Clubs meet on alternate Tuesday evenings, both of which draw a large membership. A Bible Class meets on Thursdays for women, and a Bible Class for girls on Fridays, at each of which a good attendance is maintained. The Prayer Union Members meet once a month for prayer and fellowship, and on the third Saturday evening of each month all the members continue to meet together at a devotional service.

"At every point the work seems rich with promise; the response on the part of the members is very genuine and their co-operation very remarkable. We do need a building of our own, and the Committee has under consideration the purchase of a large and excellently situated house near the centre of the city, where it would be possible to enlarge all its activities, and to include what every Association needs—hostel accommodation for its wage-earning girl members."—*The Quarterly Record*, October, 1919.

SOUTH AMERICA.—Interesting details of student work in South America during 1919 are reported in "The Student World," particularly the second Continental secretaries' conference of the Young Men's Christian Association held in South America, which took place from March 25th to April 2nd. During the ten days of this gathering a hundred delegates, the majority of them secretaries of the International Committee and their wives, together with a number of South American student leaders who are now devoting their entire time to the work, and a few friends of the Movement invited for the special purpose of being brought thus into direct contact with the Association, spent the time in profitable study and discussion of the problems of the South American Christian student enterprise.

The delegation was completed by the presence of several representatives of the Continental Committee, and a dozen secretaries of the Young

Women's Christian Association, among them Miss Bertha Condé, senior student secretary of the Women's Student Movement of the United States.

Seven commissions, which had been appointed to make preliminary studies and investigations, presented reports on the principal problems of the South American Associations; physical education, pedagogical work spiritual and moral education, work at the universities, new forms of work to be undertaken, the preparation of secretaries and Latin leaders, and administration. The most interesting and suggestive reports were those dealing with religious education, student work, and the future of the Continental Movement.

A report on the Association and the students was presented by Mr. H. E. Ewing, General Secretary of the University Section in Buenos Aires. Mr. Ewing pointed out that there are on the South American Continent thirty universities enrolling about twenty-five thousand students. In addition to the students, eight thousand of whom are to be found in the city of Buenos Aires alone, there are to be taken into account the eighty-five thousand enrolled in gymnasia and thousands of pupils in normal schools, the teachers of to-morrow. Among the final resolutions presented by the commission was one making a special appeal to the Young Women's Christian Association to take under consideration the work among the women students, which is of importance not only because of the increasing number of young women undertaking university study, but also because of the influence of these women students upon the entire life of the Movement.

Buenos Aires.—"The annual general meeting of the members of the local branch of the Young Women's Christian Association was held yesterday afternoon at their Headquarters in Calle San Martin, Mrs. Monteith Drysdale presiding.

"The annual report showed that during the year ending September 30th the membership of the Association increased to 501, representing twenty nationalities. More than 175 women made use of the building every day—a larger proportion than is found in some Associations with a much larger membership.

"The secretary of the Employment Bureau reported 'the constant difficulty in meeting the demand for competent English and French governesses and nurses, although more positions have been filled this year than last.' This was due to the fact that comparatively few women were travelling, because of high steam-ship rates, and also to the advantageous openings in business firms for Anglo-Argentine girls, which has drawn them from former resident teaching positions. During the war, women of eighteen nationalities applied for work. Among these were:—British 128, Anglo-Argentine 114, French 37, Spanish 21, Italian 20, and North American 9.

"Under the Religious Work Committee of the Argentine Department, five afternoon services were held on the first Sunday of each month, with the exception of the summer months. The leaders and topics of these meetings were as follows:—"Constant necessity for self-control," Rev. R. Vasquez; 'The Optimism of Jesus,' Rev. G. P. Howard; 'True Friendship,' Sr. I. Guzman; 'Ruth,' Rev. F. G. Penzotti; 'How to fulfil the Law of Christ,' Sr. E. Galland.

"The ten educational classes doubled their enrolment with an average attendance of seventy-five per cent. of the students. The continued interest and growth of these classes was due to the teachers, to whom the Committee expressed its indebtedness. In November an exhibit was given by the pupils of the drawing and oil painting classes. Their work, which covered the walls of the salas, showed progress, ability, application and perseverance. During the year four well-attended lectures were given along the lines of civic betterment and social problems.

"The Argentine department was asked by the 'Club de Madres' to take charge of the section in the 'Baby Week Exhibition,' showing the proper clothing for a baby and the necessary bedroom furnishings. With models and articles lent by various commercial firms the committee were able to demonstrate to the visiting mothers how to insure comfort and health to their babies with the lowest possible expenditure.

"Of special interest to many Argentine members was the work of the 'Caso del Niño,' now located in Barracas. These members assisted in collecting funds for the re-organization of the home, and some showed a more permanent interest by offering to act as godmothers to individual boys. In this way the boy was not only supplied with the necessary clothing, but also received the continual personal interest of a woman in his life.

"The outstanding event this year was the holding of a Continental Conference of 38 delegates from Brazil, Chile, Uruguay and Argentina. This conference was largely financed by the New York National Board, who sent as their representative Miss Bertha Condé, National Senior Student Secretary of the Young Women's Christian Association of the United States. The invitation of the Young Men's Christian Association to attend their Piriapolis Conference and Buenos Aires Convention gave many opportunities to realize anew the 'place of emphasis in service.' Among the delegates from Brazil was the society's first general secretary, Miss Jean Batty."—*From the Buenos Aires Herald, October 31st, 1919.*

SWITZERLAND.—Vevey.—"Malgré le rechérissement de la vie, le "Home" de Vevey a pu poursuivre son travail sans trop de difficultés ; grâce aux dons en argent et en nature, fournis par les amis de l'œuvre, le déficit n'est que de 295 fr. 55.

Le but de cette maison hospitalière est 1° de recevoir des ouvrières et des employées désirant se reposer ou cherchant de l'occupation ; 2° donner asile à des personnes âgées isolées qui ont besoin de soins. Le Home reçoit en outre des pensionnaires pour les repas.

Pendant l'année 1918, le Home de Vevey a abrité 184 personnes qui y ont séjourné plus ou moins longtemps. Les dîners, bien préparés, à prix modiques, ont du succès ; il en a été servi 4998.

Le Bureau a effectué pour la Suisse seulement 76 placements sans compter ceux qui échappent aux inscriptions. Environ 1200 lettres ont été écrites, la plupart pour fournir des renseignements. Il n'a pas été possible de satisfaire toutes les maîtresses de maison demandant la "bonne à tout faire." En revanche, le Bureau a vu rentrer de l'étranger un bon nombre de demoiselles qui ont eu grand peine à trouver une situation.

Le Comité est heureux d'avoir pu garder ses fidèles directrices qui s'acquittent avec dévouement d'une tâche souvent ardue, ou l'on récolte peu de reconnaissance. Cependant, quelques jeunes filles savent reconnaître ce que le Home ou le Bureau de Placement font pour elles, et elles y reviennent volontiers.

Montreux-Villeneuve.—"Les Amies de Montreux-Villeneuve sentent qu'un effort énorme et combiné doit être tenté et elles s'y préparent pour l'automne, en collaboration avec l'Union des femmes et le Comité de vigilance.

Un docteur spécialiste, un vrai ami de la jeune fille, ému des ravages physiques et moraux dont il est le confident, a offert de parler aux parents pour les instruire et les mettre à même de prémunir leurs enfants. De plus, il parle aux jeunes filles, non pas dans des réunions nombreuses, mais dans l'intimité par petits groupes. Si ce moyen semble réussir, les Amies s'empresseront de l'étendre.

Au Bureau de Placement, les 940 lettres écrites en 1918 témoignent d'une

certaine activité, quoique là aussi, il y ait une diminution sensible. L'Asile est une source de grands soucis pour le Comité. La disproportion est angoissante entre les dépenses faites et les résultats obtenus, malgré l'augmentation du prix de pension qui est actuellement de 2 frs. 80 par jour. Le Comité a reçu avec beaucoup de reconnaissance le subside du cercle de Montreux, 500 frs.; le beau don du "France pour la Jeunesse," 600 frs.; le don habituel de la Caisse cantonale et le montant des collectes locales.

Les réunions du dernier dimanche du mois, convoquées à l'Asile par la présidente, réunissent, avec les jeunes filles de la maison, celles qui ont été placées dans la contrée. Ce sont des réunions très gaies et très appréciées."—*Le Journal du Bien Public.*

UNITED STATES.—International Conference of Women Physicians.—One of the most interesting medical conferences ever held was the International Conference of Women Physicians which met at New York from September 15th to October 25th at the invitation of the Social Morality Committee War Work Council, National Board of the Young Women's Christian Association of the United States. The delegates came from Belgium, Canada, China, Denmark, England, France, India, Italy, Japan, Norway, Scotland, South America, Sweden, Switzerland, and the United States. The purpose of this Conference can, perhaps, best be explained by quoting the "Foreword" to the Official Programme.

"The International Conference of Women Physicians is assembled in response to a newly-created situation. Vague ideas and theories about the importance of health as the foundation for power and satisfaction in life had been discussed for years; but suddenly, with the development of the war, a change took place in the public attitude. Previously-accepted characteristics of women, such as delicacy, physical weakness, timidity and ignorance of the facts of life seemed trivial. Good health became an asset to every woman and hence was possible of realisation as never before.

"The fact became increasingly evident that medical women would have a special contribution to make towards the development of the health of women and children. The time was ripe. Increasing numbers of women doctors were becoming dissatisfied with the methods of waiting until the patient is sick and then curing her by surgery or drugs. They desired to consecrate their powers to a constructive programme of health betterment. They had come to recognise the need for the establishment of the health and strength of women on a higher level; to recognise that women must possess greater physical stamina if they are to make an effective contribution to industry and business without injury to the oncoming generation.

"Women physicians, in the second place, saw in the exigencies produced by the war that the ignorance of women in matters of sex, and their lack of understanding of their own emotional impulses, were bound up with their physical weaknesses. The task of teaching the importance of health and how to attain it was inseparable from that of educating women along the lines of sex and marriage. The responsibility for well-born and well-educated children rests, perhaps, pre-eminently with women. But little enough may be expected of them if they are to be shut off from all instruction in the real issue of life. And from the ignorance of women, as well as the passions of men, arises that blot on all civilisations, prostitution, with its inevitable accompaniment of venereal disease.

"In response to these changes brought about by the war, this conference is called that it may bring women physicians together from all nations to consider ways in which the physical condition of women may be improved and their ignorance and immaturity of attitude towards sex and emotional health eliminated. All the subjects discussed will be discussed not from the research point of view but rather from that of their practical

bearing on the problem of the development of a more vigorous and responsible type of woman.

"It is the plan to summarise the conclusions of the discussions of the Conference of Physicians that the ideas presented may exert an influence on the future attitude toward the problem of the health of women and the necessity for a greater understanding on their part of their own emotional natures."

Simultaneously with the Conference, though meeting for a week only, a Convention, representing many of the leading national organisations of women of the United States, was in session, and the results of the Conference of Physicians was presented in a condensed form to the Convention.

YUGOSLAVIA.—Women's Congress at Belgrade.—"A Serbian correspondent sends us news of the first Congress of South Slav women ever held. It took place at Belgrade in the last days of September. Representatives of all the women's organisations in Serbia, Croatia, and Slovenia journeyed from various and distant regions of the newly freed lands to take part in this historic gathering of the wives, mothers, and daughters of Yugoslavia. Madame Danitsa Hristitch, president of the Serbian Women's Council, whose unselfish devotion and prodigious activity before and during the war have won for her a foremost place among the women workers of Serbia, welcomed the delegates in a striking address. "Now that the war is over, the great task begins for the Yugoslav woman. Throughout the darkest days of our history we, each and all, had ever before us the ideal of reunion. To-day it is an accomplished fact, and on us women devolves the establishment of perfect harmony, the dispelling of misunderstanding, and the preparation of a safe and golden future for that generation whose fathers have shed their blood to secure freedom and unity. Not one of us but can contribute her part towards the construction of our new kingdom. There are moral and physical evils to be remedied—all the terrible effects of the war to be dealt with and healed—but we can, and we shall, succeed in our endeavours, and thus attain for ourselves a position of equality with our brave men, equality in rights and duties of citizenship."—*Common Cause*, October 10th, 1919.

BELGIUM.—New Centres Opened.—As we go to press, news comes to hand of the opening of the Association House, which is to be the home and social centre of the American secretaries in Brussels, on the afternoon of Saturday, December 13th. Amongst those present were Mr. and Mrs. Brand Whittock, of the American Embassy, the Rector and some professors of the University, and other leading people of Brussels, both Belgian and foreign.

On Sunday, December 14th, the Foyer for Belgian girls, under American, British and Belgian leadership, was opened in Antwerp, and many of the leading people of the city were present. The house rented for the Foyer for girls in Brussels will be ready for occupation in January, as will also the Home which is to be devoted to the work of the *Union Chrétienne de Jeunes Filles* and *Les Amies de la Jeune Fille*. This will make four centres of work for girls, under American, British and Belgian Association leadership, in Belgium.

